

Satan Disrob'd from his Disguise of Light:

O R,

The Quakers Last Shift

T O

Cover their Monstrous Heresies,

Laid Fully Open.

I N A

R E P L Y

T O

Thomas Ellwood's ANSWER

(Published the End of Last Month)

T O

George Keith's NARRATIVE

O F T H E

Proceedings at *Turners-Hall*, June 11, 1696.

W H I C H

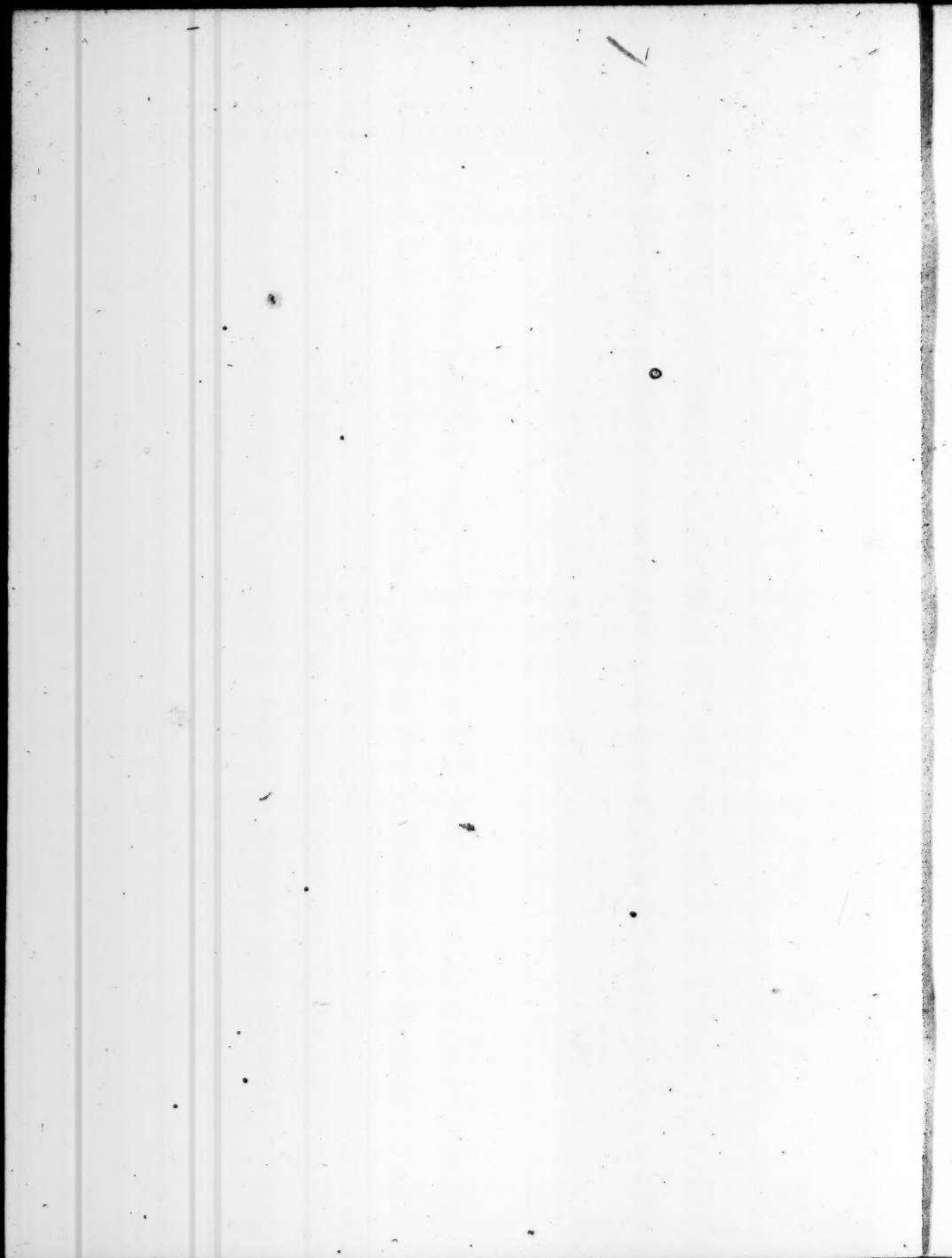
Also may serve for a *REPLY* (as to the main Points of *Doctrine*) to *GEO. WHITEHEAD's Answer to The Snake in the Grass*; to be Published the End of next Month, if this prevent it not.

The Second Edition; with some Improvements.

By the AUTHOR of, *The Snake in the Grass*.

They shall make their own Tongue to fall upon Themselves: All that see them shall flee away, Psal. LXIV. 8.

L O N D O N: Printed for C. Brome, at the Gun, near the West End of St. Paul's; W. Keblewhite, at the Swan, in St. Paul's Church-yard; and H. Hindmarsh, at the Golden-Ball, over-against the Royal-Exchange, in Cornhill, 1698.



T O T H E R E A D E R.

1. **T**HIS Reply is short in Comparison of the Answer, which consists of 232 Pages. Yet I think is Full, as having omitted nothing that is material.

2. I have undertaken this Task, neither out of Pique or Favour to either of the Parties herein Engag'd; but only so far as the Christian Religion is concern'd between them. And therefore (as I have Caution'd, Sect. I. Numb. VII.) This is not meant as a Defence of Geo. Keith, any further than he Defends the Truth of the Christian Faith. For which Reason I have wholly omitted All the Personal Reflections cast upon him; and the Contradictions which Tho. Ellwood pretends to find in his former Books (while he was a Quaker of their Communion) to the Doctrines which he now sets up in Opposition to them. For, seeing he has in his Narrative, acknowledged some Errors in his former Books, and promised a
* Retraction of them; we may have Patience till we see what those Errors are which he will confess. In the mean time we must acknowledge, That he having had an Academic Education; and more Learning than is ordinary among the Quakers, has, by the Blessing of God, improv'd it to so good Purpose, as to discover those very gross Errors among them, which till of late, lay hidden from the Eyes of the World.

* Which he has Publish'd since the First Edition of this Book.

3. Those Errors in their Faith and Doctrine, which I have set down in The Snake in the Grass, I have taken out of their most Approved Books, especially of George Fox, the Head and Founder of their Order. And I have been very Punctual in my Quotations; Else I should have heard of it before this time.

Now this Answer of T. Ellwood's, tho' it be not to The Snake, yet it is to the Chief Heresies therein objected. And this being the Defence they have to make, if it prove Sophistical, Evasive and

Unsound

TO THE READER.

Unsound (for which I Refer to what follows) this will wind up the Controversie, and leave no Room to the Quakers but only for Repentance, and a Full and Free Acknowledgment of their Errors, which have kept them so long Divided from the whole Catholick Church, to the Dreadful Peril of their Souls.

I wish from my Heart that this may be the Answer they will Return. But if otherwise, I hope they will not take so long time to do it as in Answering The Snake.

And I desire that they may not Count me an Enemy, because I tell them the Truth.

Since this was first wrote, George Whitehead has Published something which he calls an Answer to The Snake, such another as this of Ellwood's to G. Keith. Upon occasion of which I have added a Supplement to the after Editions of The Snake; And if I had not therein Promis'd more, it might have serv'd for a sufficient Reply: It is more such, than G. W's Antidote (as he calls it) is an Answer to The Snake, or any thing else that it Pretends to. But however, I intend, with the first Convenient Leasure, to Rid my self of the Promise I have made; and, I hope, to take my Leave of the Quakers, in a Defence of The Snake, &c. against the Cavils of G. W. and some other of the Quakers, that have since appear'd in Aid of him and their Cause. For I am abundantly surfeited with Raking the Dung-hill of their Writings: And nothing shou'd oblige me to undergo that Drudgery, but the Hopes of doing them Good by it; tho' I have Provok'd the Rage of their Setters: But I Bless God, have had better Success with others of them. For whose sakes I Grudge not the Office of a Scavenger, and the Herculean Labour of Cleansing so Foul a Stable; A Sink and Complication of the vilest Heresies that ever have been Broached in the Christian Church, even All of 41, Blended and Improv'd.

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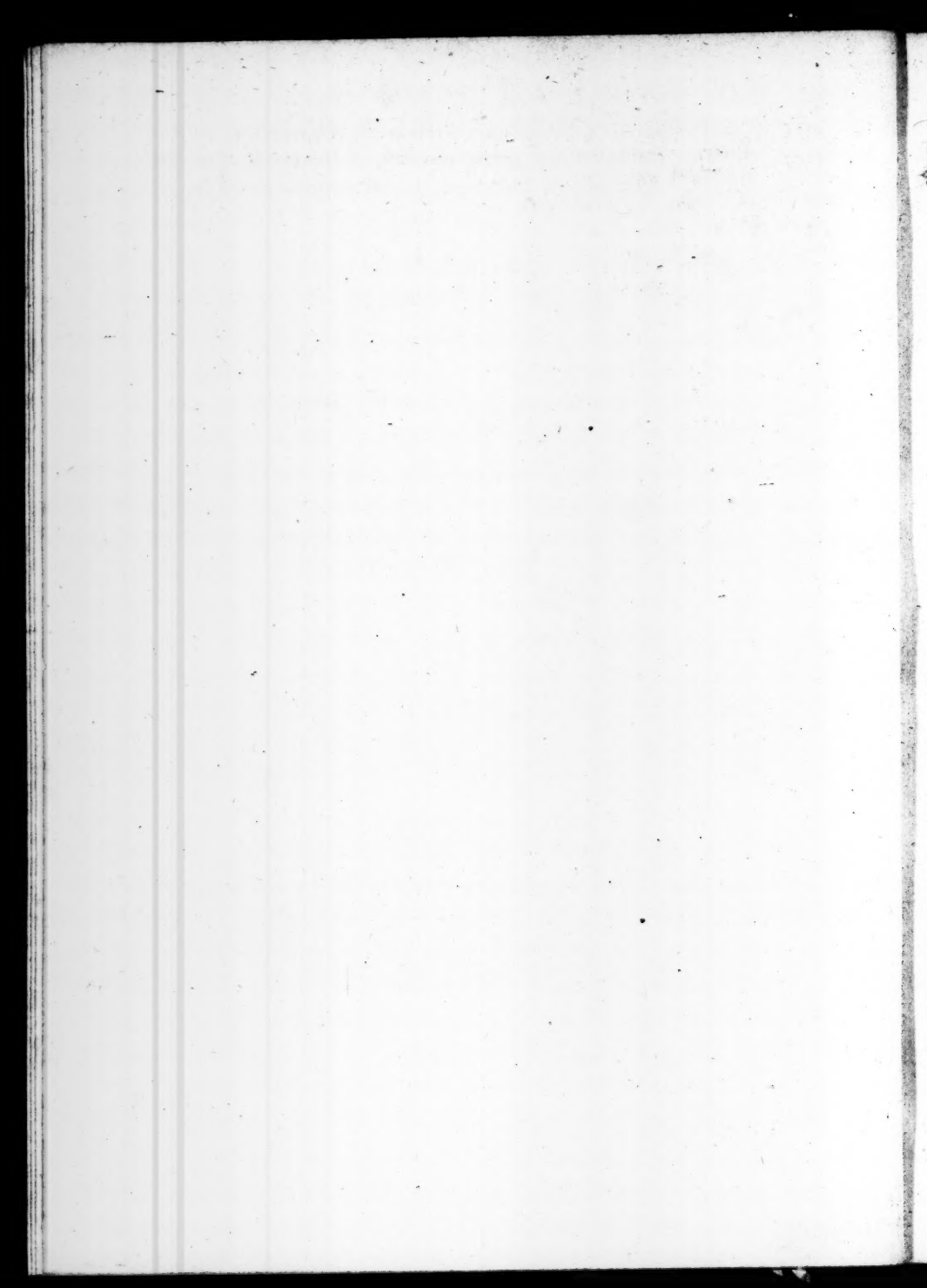
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E R R A T A.

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A
FULL REPLY
TO

Thomas Ellwood's Answer, &c.

SECTION I.

Of Faith in Christ, as He Outwardly Suffered at Jerusalem.

THAT which makes this *Reply* so short, is, only by cutting off the Frivolous and Impertinent Digressions, by which *T. E.* seeks either to *Tire* or *Divert* the Reader from the main stress of the Contest betwixt *G. K.* and the other *Quakers*, which is their *Heretical* and *Blasphemous Doctrines*: And this will make my *Reply* the more *Full* for being so *Short*; by letting the Reader have a fair View of the Controversie, without Interruption or Confusion.

He spends the first 23 pages in Excusing their not coming to defend themselves at *Turners-Hall*, as p. 11. because of *The King's absence. Want of Trade. Scarcity of Current Money.* Which might have occasion'd a *Mobb*, &c. Reply to the first 23 pages.
And p. 20. That *G. K.* did not give Notice what *Weapon* he intended to use, and of *what Length*, that they might have provided themselves accordingly, *i. e.* That he did not, in the short *Advertisement*, of half a Sheet, which he Printed to give Notice of that Meeting, set down all the *Books* and *Quotations* which he intended to produce against them.

B

II. But,

II. But, to come to the Business, T. E. p. 26. Justifies this Reasoning of George Whitehead's. Who in his *Light and Life of Christ within*. Printed An. 1668. p. 47. calls it *Nonsense, to tell of God being Co-Creator with the Father, or that God had Glory with God.* Does not this imply two Gods, and that God had a Father? Let the Reader judge, says he. Now T. E. would make us believe that G. W. in all this, Quarrell'd only with the Particle *Co*, which signifies *with*, Viz, the Word was Creator jointly *with* the Father.

Answ. 1. Then, by this, T. E. yields that G. W. did not believe that the Word was a Creator with the Father. 2. This is the very Language of Scripture, *John 1. 1. The Word was with God, and that All Things were made by Him*. 3. It is G. W.'s own Language, as quoted by T. E. p. 32. *The Word, in the Beginning and with the Father, in His Glory before the World began.* Therefore G. W. found no Fault with the Particle *Co*, or *with*, because he uses it himself. 4. G. W.'s Reasoning proceeds further than the Particle *Co*, for he argues, that God, that is the Word, could not have a Father; and that this would imply Two Gods. p. 27. T. E. quotes G. W. saying again, in his *Light and Life*, &c, p. 24. *To tell of the Word God, Co-Creator with the Father, is all one as to tell of God being Co-Creator with God, if the Father be God; and this is to make Two Gods, Two Creators, &c.* By which it is undeniable, that he did not allow the Word to be God, or to have a Father.

T. E. after this, quotes several Passages out of other Books of G. W.'s as owning the Divinity of Christ. But these (if sincerely meant) are no Explanation, but a Flat Contradiction to this. Therefore, let these Quakers Detract their Heresies and Blasphemies, that is all that is desired of them.

But, in the next place, it would be inquir'd what they mean by ascribing Divinity to Christ, or the Word. This is the Way to Reconcile these Contradictions. And, in truth, I cannot find that they mean, by it, any Distinction from the Father, otherwise than as the Sabellians held, a Distinct Operation or Manifestation of

Great Mystery,
p. 242. 293.
pag. 246.

the Father. Christ is not Distinct from the Father, says George Fox, and They (the Father, Son, and Holy Ghost) are not Distinct. And he opposes Chr. Wade for

for saying, that *God the Father never took upon him Human Nature (but the Son, as Chr. Wade words it)* and quotes against it, that Text where *Christ* is called, *The Everlasting Father*. So that herein they join with those Old *Hereticks* the *Patristians*, and with *Muggleton*, who say, that it was *God the Father* who was *Incarnate* and *Dyed*. They cannot think otherwise, if they believe the *Word* to be nothing else but a *Distinct Operation* or *Manifestation* of the *Father*, and so but *Nominally* Different from Him; as some of them do express it; for an *Operation* or *Manifestation* can neither be *Incarnate* or *Die*.

III. The next *Herese* of *G. W's* and the *Quakers*, which *T. E.* defends, is that against the *Incarnation* of *Christ*, in making *Christ* or the *Word*, to have assum'd an *Human Body*, only as a *Vail* or a *Garment*, wherein He Dwelt for a time, as *Angels*, when they appear'd in *Bodies*; but Deny, with the *Socinians*, that He really became a *Man*, by taking our *Nature* into His own *Person*; and therefore say, that He had not an *Human Soul*, tho' He dwelt in an *Human Body*. For this *G. K.* produc'd this passage out of a Book of *G. W's* called *The Divinity of Christ Asserted*. 2d. Part. p. 18. which *T. E.* owns, and Repeats p. 33. *Viz. If the Body and Soul of the Son of God were, Both, Created, doth not this render him a Fourth Person?* In excuse of this, *T. E.* supposes that he in answer to whom *G. W.* wrote this (one *T. Danson*, a *Presbyterian Preacher*) did hold that *Christ* had a *Created Soul* from *Eternity*: and upon that supposition, that *G. W.* brought this as an Absurdity following from *Danson's* Position; that this would infer a *Fourth Person* in the *Divinity*: Now this is so gross a *Prevarication*, that not only no *Presbyterian*, but no *Christian* ever held that *Christ's* *Created Soul* was from *Eternity*: It is a *Contradiction*; for if it was *Created*, it could not be from *Eternity*. And therefore such a Pretence as this, is downright pleading *Guilty*. But it shews the true *Quaker Doctrine*, that *Christ* had no *Human Soul*; and consequently that He was not truly a *Man*. For proof of which, this Quotation of *G. K's* was most Pertinent; and *T. E's Answer* confirms it much more: As does his Excuse for this other Question of *G. W's* quoted in the same place, *Viz. Where doth the Scripture say, that His (Christ's) Soul was Created?* This was a *Query* says *T. E.* And what then? so was the other

before quoted, for which he makes no such Excuse, because he thought he had another : But will T. E. say, that this *Question* was not put as an Objection against the Doctrine of *Christ's* having a *Created*, that is, an *Human* Soul? Or will he say, that G. W. or himself believes that *Christ* had, and still hath an *Human* or *Created* Soul? see the *Confusion* to which these Men are Reduc'd! They are forc'd to *Oppose*, what they Dare not *Deny*; because they will not *Confess* to the *Truth*: which shews them to be *Self-Condemn'd*, and to have Abandon'd all *Sincerity*.

IV. And as they Deny *Christ* to have an *Human Soul*, so G. K. quotes G. W's *Nature of Christianity*, p. 29, 30. to shew, that G. W. do's not acknowledge, that *Christ* has now the Body of a *Man*; or will come in that *Body*, to Judge the World. T. E. repeats the Words of G. W. p. 37. *Dost thou look for Christ as he was Son of Mary, to appear outwardly, in a Bodily Existence to save thee? If thou dost, thou mayst look until thy Eyes drop out, before thou wilt see such an Appearance of him.* This George Whitehead wrote against one Robert Gordon; and says T. Ellwood, p. 38. *If he be Dead, his Eyes may be already dropt out, without seeing it.* This was spoke like Merry Andrew. Why? did Robert Gordon pretend that the Last Judgment should come before he Dyed? Was that the Dispute betwixt him and G. W.? No, Their Dispute was concerning *Christ's* coming in his *Human Body*, to the Last Judgment; and T. E. do's not pretend to the Contrary. And therefore this Childish put off, as it is an Affront to his Readers, so is it a Total yielding up the Cause; and that in the most Shameful Manner. As is his other Excuse, that that coming to Judgment was not to *save* us; for the Contest was not for what End He shou'd come; But whether He would come or not? None ever said, that the *Saints* were not *saved*, that is, *justified*, and in *Bliss*, before the Day of Judgment; yet the *Full* and *Compleat* Consummation of their Bliss, in the Re-Union of *Soul* and *Body*, and Perfect Happiness, will not be till then; which is the Ultimate and Compleat *Salvation*.

V. The next Quotation, is out of the same Book of G. W's p. 41. which T. E. Repeats in his p. 39. in these words, *And that he (Christ) existeth outwardly Bodily, without us, at God's Right-hand: What Scripture-proof hath he for these Words? and then, what*

what and where is God's Right hand? Is it Visible or Invisible? within us, or without us only? And is Christ the Saviour, as an outward Bodily Existence or Person without us, Distinct from God, and on that consideration, to be worshipped as God, yea, or nay? And where doth the Scripture say, He is Outwardly and Bodily Glorified at God's Right hand? Do these Terms express the Glory that he had with the Father before the World began, in which He is now Glorified? In Excuse for all this Vehement Denial of Christ's BODILY Existence at the Right Hand of God. T. E. says p. 40. That sometimes Questions are only for Information, or to Amuse an Adversary, not to shew one's own Opinion. Yes, sometimes they are so. And it is very plain when they are so. And sometimes they are the most Positive way of Asserting; as implying an Astonishment or Wonder of the Contrary, as so manifest an Absurdity, as is not to be Defended. And it is as manifest, when Questions are in this strain. And T. E. dares not say, that these Questions of G. W. were not in this latter sense. And therefore his suggesting this, was against his own Conscience; and to shew that he was Resolv'd to support his Cause, Right or Wrong.

His Second Answer is yet more Notorious, p. 40. He supposes that R. Gordon, G. W.'s Opponent intended to Deny the Divinity of Christ (which he never Deny'd, but strongly asserts) and to set up the Body that was born of the Virgin, for the only, whole, Intire Christ and Saviour. And that G. W. only meant to oppose him in this. 1st. The words above quoted were a strange sort of opposition, if this had been so. But, 2^{dly}, This is as Errant a Slander as ever was Invented; and T. E. and G. W. know it full well. For R. Gordon held no such thing, nor any thing like it; No, nor any Man that ever was Born, that only the Body was Christ,! Did that ever enter into the Head of any Creature! So Confounded, so Destitute of all appearance of Truth, are these Quaker Pretences, whereby, instead of forsaking, they seek to cover and sow Fig-leaves, before their Nakedness. They have but one Security left, That it is a shame to Confute them. But this Drudgery some must undergo, for the Good of those among them, who are not stung with the Deaf Adder; and to save others out of their Cobweb but Destructive Snares, to those who are Bewitch'd

witch'd into them. What is above quoted out of these Books of G. W's Viz. *Light and Life— The Divinity of Christ— and Nature of Christianity—* is all own'd and Recommended by Will. Penn in his *Reason against Railing* p. 185, 186.

VI. As *Vile and Gross*, but more *Impudent* is that Imputation which T. E. puts upon whole *Professions of Christians*, in Vindication of G. W's Answer to a *Baptist*, who from Rev. 1. 7. inferr'd that *Those who Pierc'd him (Christ) in his Body of Flesh, shall see that Body visibly come again* : which G. W. opposes, in his Book called *Christ ascended above the Clouds, &c.* Printed 1669. p. 21, 22. and says, that this is an addition to the Scripture. And T. E. p. 47. brings him off, as before, by supposing that the *Baptist* meant, as if *Christ's Body*, at his coming to Judgment, should not be *Chang'd* at all from the *Condition and Appearance* it had upon Earth, and that it was only this sort of Appearance which G. W. opposed. *It is well known* (says he, p. 49.) *that many of the Baptists, as well as others of other Professions, do hold the Body of Christ now in Heaven, to be as Really and Materially a Body of Flesh, Blood and Bones, as it was when upon the Cross.* And p. 47. *Not so much as mentioning any Change in it.* Now if ther never was a *Christian*, who did not believe that *Christ's Body* was *Glorified in Heaven*, and much *changed* from the *Condition* it was in upon the *Cross*, how will T. E. Answer for this Horrid and Senseless Imputation cast upon so many *Christians* ? How will he clear G. W. from Denying *Christ's* outward appearance at the Great Day, when he can save him by no other Supposition than this, which is notoriously false, to all that bear the Name of *Christians* ? Ay, and must be so to T. E. and G. W. themselves.

VII. Here T. E. spends a great deal of fruitless pains (as in several other places) in Retorting upon G. K. But I leave him to Defend himself. He needs no *Second* in his Contest with them. For, as to the Points of *Doctrine* Debated, he has brought them (for the most part) to comply with him, at least to Counterfeit an Agreement, which is a Greater *Victory*, if that were his Aim. They confess that they have no Objection against his *Morals*, and that they Differ not in *Doctrine* from him : and yet have *Excommunicated* him, that is, have *Condemn'd* themselves. And as to their *Retortions* and *In-consistencies*, charg'd upon him, he has hitherto

therto kept himself superiour to them. And set them an Example, which is the only Method to save their *Consciences* and *Reputation*; if they have not too much *Pride* to follow it, that is, he has own'd that ther are some *Errors* in his former Books, and has promis'd to Print a * *Retraction* of them, as St. *Augustine*, and other Great Men have done; and to their Greater Praise. But T. E. and the Party he defends, stand still upon their *Infallibility*, after it is Expos'd to the utmost Contempt. They will yield no *Error* in themselves, no not in a *Iota*; not in their saying, that *Christ* was born at *Nazareth*: which T. E. in his *Truth Defended*, Printed 1695. p. 167. quotes out of *W. Penn's Christian Quaker*, p. 104. But on the contrary, They invent such *Salvo's*, and strange *Fetters*, to reconcile their *Heresies* and *Contradictions* (as T. E. in the present Case) that sink them Deeper into the Mire, is a plain *Conviction* of their *Guilt*; and makes them a Laughing-stock to all *Mankind*. But like the *Bird* that hides his Head, and thinks no body sees him: so they, while they do not confess against themselves, think themselves safe, and will perswade many of their Implicit Followers, that no body else sees them.

VIII. But enough of this. Let us return to T. E. p. 53. he Defends G. W's Disputation against a *Baptist*, for asserting that ther was a *Personal Christ* now in Heaven, at *God's Right Hand*: all which G. W. in his Book last quoted, *Christ Ascended*, &c. p. 24, and 69. turns *Inward*, viz. to a *God's Right Hand WITHIN US*; and a *Christ WITHIN US*: and to understand these as out of his People, in a *Personal being*, which are no *Scripture-Terms* (says he) still implies him to be a *Personal God or Christ*, like the *Anthropomorphites* or *Muggletonians* conceit of him. So that it seems a *Personal God or Christ WITHOUT US*, is as Ridiculous to G. W. as the *Anthropomorphit* or *Muggletonian* conceit, of *God's* having a *Body*, in *shape* and *circumscription* like to ours. Can we imagine these Men so Ignorant as to know no Difference betwixt *Person* and *Body*; but to think every *Person* to be a *Body*; because, in common speaking, when we say such a *Person*, we mean a *Man*; and this *Man* has a *Body*? This sure, must be the Size of their *Philosophy*! though it is hard to believe it, that Men who are *Writers*, and trouble the World with

* Which is
now Printed.

with *Books*, should remain in such *Childish Ignorance*, as to think that no *Spirit* is a *Person*; As *G. W.* do's, in his *Truth defending the Quakers*. An. 1659. p. 43. Where Disputing against one *Tho. Smith*, for asserting *Three Persons* in the *Godhead*, he adds, *And the like Imagination hath he brought to prove Angels Persons, and yet confesseth that they have not Flesh and Blood; and that all Persons have not Flesh and Blood.* This seems a monstrous Absurdity to the *Quakers*! And, as such he puts this Perilous Question. p. 49. *Whether is a Person Visible or Invisible; are not all Persons Visible, if Rational Substances?* And upon this Pretence they Deny *Personality* to *God*; and by this fall into the same *Muggletonism* with which they charge the *Baptist*. For, if *God* cannot be a *Person* without having a *Body*; then he must have a *Body*, or have no *Existence*, because every *Intelligent Being* is a *Person*, that is the meaning of the word *Person*: Which if the *Quakers* have not hitherto understood, let them go to School again, and learn to *Read* before they *Write*; and to *Humble* themselves greatly before *God*, and confess their Fault before *Men*; for causing so Grievous a *Schism* in the *Church*; and Branding so many *Christians*, all the World but themselves, as *Limbs* of the *Devil*, and *Deserters* of the *Faith*, upon a *Mistake*, which proceeds merely from their own *Ignorance*. But though *God* be a *Person* without a *Body*; yet *Christ* has now, and ever will have a *Body*, an *Human Body*, in His *Person*; even the same *Body* which He took of the Blessed *Virgin*, in which He *Suffer'd*, *Rose* from the *Dead*, and *Ascended* into *Heaven*. And for *G. W.* to call this the *Anthropomorphit* or *Muggletonian Conceit*, shews his Utter *Ignorance*, and *Blind Herefie*; for both these give a *Body* to *God*, i. e. to *God the Father*, to the very *Nature* of the *Deity*. Which has no Relation to those who acknowledge only the *Body* of *Christ*, but own no *Body* of the *Father*. But *G. W.* puts both in the same Bottom; and makes the one as *Absurd* and *Contradictory* as the other, to shew how *sound* and *Orthodox* he is in the *Christian Faith*! And *T. E.* makes no other Defence for *G. W.* but his Old False Suppose, that this *Baptist* was an *Anthropomorphit*. Nay, p. 53. he finds fault with *G. K.* for saying that, *There is no Church of England Man, Presbyterian, or Baptist, that holds that Notion, That the Godhead has the shape of a Man.* *T. E.* tells him that he

is too slight a Voucher for all these Communion. Insinuating as if some of them did hold that *Notion*, against his own Heart, which knows the contrary. All the World knows it, That all these Communion do Detest and Abominate any such *Notion*. Nor can I tell him, in all *Christendom*, where to find (except himself and Partners) any Associates for the *Muggletonians* in this Point, but only their Brethren the *Bidleite Socinians*, or *Unitarians*, for *Bidle* was a Profess'd *Anthropomorphit*, as he has Publish'd in his *Socinian Catechism*. But *T. E.* takes great pains to prove that *G. W.* do's acknowledge (in what *Sophistical* sense he understands, and we too now understand them) a *Body of Christ* now in *Heaven*. Let him free himself then, upon this Hypothesis, from *Muggletonism*, and he will at the same time see all those set free, whom he most falsely accuses with it. But what *Body of Christ* do's he allow now in *Heaven*? a *Spiritual Body* all do allow. But is it a true *Human Body* in our *Nature*? No, keep off that — That would discover all — for the *Nature of Christ* (says *G. W.* in his Book call'd, *The He-Goats Horn broken*, &c. (by way of wit upon his opponent one *Jo. Horne*) Printed *An. 1660.* (as quoted by *T. E.* p. 58.) is *Pure*, so that it is not their (i. e. *Human*) *Nature*, for their *Nature is filthy*, therefore it is not in *Christ*. Here *G. W.* expressly Denys, and endeavours to Prove that *Christ* has not now our *Human Nature*; because (forsooth) our *Nature is Filthy*, that is *Corrupted*. But did the *Baptist* say, that it was *Filthy* in *Christ*? No, Expressly to the Contrary. He said that it was *Pure* in *Christ*, tho' *Corrupted* in us. And how now do's *T. E.* bring off *G. W.* in this? Why, after the Old Fashion, i. e. he says that *G. W.* only meant that our *Nature* was not in *Christ* that is (says he) as it is *Filthy*! which the *Baptist*, nor any other ever said. So that he sets up a Man of *Straw*, and throws him down again; and thinks thus to Deceive all Mankind, and keep their Vile *Heresies* still in the Dark. But they are Discover'd. And I must further Discover, That tho' they sometimes in opposition to the Doctrine of the *B. Trinity*, do Deny *God* to be a *Person*, upon the supposition that He has no *Body*; which they use as an *Argumentum ad hominem* against us, who do not own Him to have a *Body*; and they think, consequently, cannot prove Him to be a *Person*: yet all this is nothing else but a Piece of Gross *Hypocrisie* in Them: for they with the *Anthropomorphites*

morphites and Muggletonians, do hold that *God* has a *Body*, and that *Christ*, as *God*, had a *Manhood* from Eternity (as hereafter shewn Sect. XV.) which they Distinguish from the outward *Manhood* He took of the *B. Virgin*; not into His own *Nature*, but only as a *Cloathing* to his *Heavenly Manhood*: (as *T. E.* says expressly, p. 96, 97.) They will not allow that He took the *Manhood* of *our Nature* into *His Nature*, because as *G. W.* and *T. E.* here argue, *our Nature* is *Filthy*, and therefore not in *Christ*. And *Isaac Pennington* in his *Question to the Professors*, p. 30. says, That the *Flesh* and *Blood* of *our Nature*, was not *Christ's*, only as a *Vail* or *Garment*; But he attributes to *Christ* a *Manhood* of *His own Nature*, a *Body* of *Flesh*, *Blood*, and *Bones*, which he had as *God*, from Eternity. And *G. Fox* says, in his *several Papers given forth for the spreading of Truth*, An. 1671. p. 55. That this *Manhood* was *Crucify'd* when *Adam Fell*; and that in the *Sufferings* of this *Manhood* lies the *Attonement*, and not of the *Manhood* of *our Nature*: (see *T. E.*'s *Defence* of this, in the *Gleanings*, Sect. 2. N. 6.) which they now suppose to be *Drop'd*, they care not what is become of it; and that it signify'd no more when the *Heavenly Manhood* was *Cloth'd* with it, than as an *History* or outward *Representation* of the *Inward Sufferings*, *Death*, *Resurrection*, &c. of the *Heavenly Manhood* in their *Hearts*, which they make the *Mystery*, the *Substance*, the *Propitiation*, of which the outward *Manhood* of *our Nature*, was but a *Type*, *Figure*, *Shadow*, as you will see hereafter Sect. XII. And this *Heavenly Manhood*, they suppose they have *within* them. *Body*, *Blood*, *Bones* and all. And that all the *Work* of their *Redemption* is wrought by It *within* them. Whence they pity us who Depend upon the *Sufferings* of *Christ's* outward *Manhood*, in *our Nature*, as the *Attonement* and *Satisfaction* for our *Sins*. This is the *Great Mystery* of the *Quaker-Religion*; and do's *Un-lock* all their *Secrets*, and the *Jargon* of their *Writings*, while they seem to own the *Humanity* of *Christ*; and that it is now in *Heaven*; but mean not the *Humanity* of *our Nature*, but the *Fancy'd Humanity* which they suppose He had of *His own Nature*, as *God*, from Eternity. *G. W.* in his *Truth Defending the Quakers*, p. 67. Denys the *Blood* of the *Lamb*, 1 Pet. 1. 19. to be *Human Blood*, and says, that the *Apostle* there, doth not tell of *Human Blood* to *Redeem* them with, for that which is *Human* is *Earthly*, but *Christ whose Blood* is *Spiritual*, &c.

IX. T. E. p. 67. sets down *J. Faldo's* Objection against the *Quakers*, viz. *That Christianity was introduc'd by Preaching the Promised Messiah, and Pointing at His Human Person; but Quakerism by Preaching a Light within.* And then gives *W. Penn's* Answer, in his *Quakerism a new Nick-Name for old Christianity.* Printed An. 1672. p. 12. that *had they Preached a Christ Now coming in the Flesh, they had Denyed his true Visible Appearance at Jerusalem.* And therefore that *since they believe that Appearance, they need not Preach what is not to be again.* Why? did *Faldo*, or any other, contend for a *New Incarnation of Christ*, or His now coming in the *Flesh*? This is a strange Perversion! But such are necessary to support the *Quakers* Doctrine: And then the Inference is as Wild; That there is no need of Preaching the *Incarnation of Christ*, because *it is not to be again*, i. e. We have done with it. It is *past and gone*, and of no more use to us. But T. E. excuses it thus, p. 71. That they should not Preach *ONLY* the *Incarnation and Sufferings of Christ at Jerusalem*, i. e. without Preaching *likewise* the *Inward Operations of his Spirit in our Hearts.* Why? did *J. Faldo*, or any other oppose this? No surely. Why then did they oppose *J. Faldo's* urging the Necessity of Preaching a *Christ without*, and not only *The Light within*? for that was all *J. Faldo* meant or said. T. E. says again (*ibid*) that there is no need of Preaching *Christ's outward Appearance ON THAT ACCOUNT, that is, for Proving His Spiritual Appearance.* He might as well have said, for proving there was a *God*, or any *Influence from God.* This was no part of the Controversie. Again, T. E. says, (*ibid*) there was no need of Preaching *Christ's outward Appearance UNTILL His inward Appearance was Preach'd.* Here are *Salvo's*, which if they Pass, there is no *Treason, Heresie, Blasphemy, or Idolatry*, but may securely be vended. For Example, if any one should say, that the *King* is not *King of England*, i. e. not *onely*, for he is of *Scotland and Ireland* too. That *Christ* is not *God*, i. e. not *onely*, for He is *Man* too. That *GOD* is not *Just*, i. e. not *onely*, for He is *Merciful* too. That we need no more Preach *Faith or Repentance*, i. e. not *onely*, for there are *Good Works, &c.* to be Preach'd. That we may worship an *Image*, i. e. *Supposing* it to be *God*, or a *Special Presence of God* in it, &c. If I should say, that T. E. was not an *Honest Man*, or a *Fair*

Dealer ; and when tax'd for it, should think to come off by saying, that he was not *only* so, but a *Good Husband*, and a *Dutiful Son* besides: Would he so Excuse me? But what was the Reason which *W. Penn* gave why the *outward Appearance of Christ* at *Jerusalem* need not be Preached any more? it was none of these *Ingenious Contrivances* which *T. E.* has since found out, it was not *Only*, or *Untill*, or on that *Account* ; but himself tells the Reason very Plainly, it was, because that *outward Appearance* was *Past* ; and therefore, says he, for that Cause, and because it was *not to be again*, it need not now to be Preached. And therefore we need not Preach what is not to be again. But there is farther in *Mr. Penn's* Reasons, quoted by *T. E.* viz, *And that the whole Christian World besides* (the Quakers) *have so long and Lazily Depended on it, without their thirsting after his Inward Holy Appearance in the Conscience.* This is a Hard Censure. But *T. E.* says, p. 73. That this do's not Include every *single Man* (except the Quakers) in the *whole Christian World*. That is very Gracious! Though *W. P.* did not the Favour to Except *Any*. But our Dispute now is not concerning *Mens Practices*, but their *Principles* : And if *W. P.* or *T. E.* cannot Name one *single Man*, much less any of those *Communities* which he Disputes against, that ever thought *Christ's outward Appearance* would save them, without *His Inward Holy Appearance in their Consciences* ; then against whom have they Disputed? Whom have they Condemned? And if all that can be said in Defence of such *Desperate and Blasphemous* Positions as have dropt from their *Pens*, be such a *Supposition* as this, then must they unavoidably fall under the Load of what is Charg'd. upon them. And till they not only *Repent*, but *Confess*, they can have no Pardon from God or Men. For *Christ's outward Appearance* and *Sufferings* at *Jerusalem*, tho' *Past* ; and *not to be again*, must always be Preached, as being the *Foundation* of the *Whole Christian Faith*. Which the Quakers have Reduc'd back again to the same Level with the *Heathen*, as will appear more fully in the next Quotation.

X. Which is p. 74. where *T. E.* justifies these Words of *W. P.* in his Book last Quoted *Quakerism a new Nick-Name*, &c. p. 6. *The Distinction betwixt Moral and Christian, the making Holy Life Legal, and Faith in Christ's outward Manifestation, Christianity ; has been a Deadly Poyson these later Ages have been Infected with.* Which

T. E.

T. E. after the Old Fashion, solves, by supposing, p. 75. that J. Faldo, and others his Opponents did hold, *That a Bare Historical Belief of Christ's outward Appearance in the Flesh, is of more value and advantage to them, than a Vertuous, Pious, Godly Life.* What then? Is there therefore no Distinction betwixt *Moral* and *Christian*? But, in the next place, neither J. Faldo, or any of W. Penn's Opponents, ever Believ'd or Imagin'd any such thing, as that a *Bare, Historical Faith* (which the Devils have, and Tremble) would save any Man, or was Preferable to a *Pious, Godly Life.* But you would make *Monsters* of other Men, to hide your own *Deformity.* For, in the next Quotation, p. 75. W. P. not only drops an Expression, but in his *Address to Protestants.* 2d Edit. An. 1692. p. 118, and 119. argues, at length, for the *Heathen*, that is, as he there describes them, those *who never had the External Law nor History*, and would prove them to be *Christians* thus, *Let us but soberly consider* (says he) *what Christ is, and we shall the better know, whether Moral Men are to be Reckon'd Christians. What is Christ but Meekness Justice Mercy? &c. Can we then Deny a Meek Man to be a Christian?* This is according to Mr. Penn's Theology (which will be consider'd by and by) of making the Promis'd Seed of the Woman, Gen. 3. 15. not to be Christ's Human Nature, which he took of the Blessed Virgin, but only an *Inward Principle*, i. e. the *Light within*; which the *Heathens* have; and so have Christ; and are therefore *Good Christians*, according to the *Quaker Doctrine.*

In Answer to this, T. E. has given the first Proof of Ingenuity, that I have found in this Book of his. For he goes not about (as in other cases) to *excuse*, or *mollifie* this; but down-right Justifies it, that *moral Heathens* are *Good Christians*: Nay, he seems to Prefer an *Heathen*, whom he calls *A Child of God*, in Contradistinction from a *Christian*. He makes nothing of *Christianity* but only an *outward Character*, or *Discriminating Difference*, Viz. an *Historical Faith of Christ's outward Appearance in the Flesh at Jerusalem.* Which indeed, if that be all, is but a very small matter, a little *History*; But he makes the *Heathen* to have the *Kind and Nature of a Christian*, which he prefers to that *outward Character*, or *Discriminating Difference* which do's distinguish him from the *Historical Christian.* G. Keith had allow'd that *Morality* was a part of *Christianity*, and did belong to the *Genus* of a *Christian.*

But

But there are two things (said he) in the true Definition of a Man, the Genus and the Differentia; they have the Genus, but not the Differentia. But this would not satisfy T. E. he objects against this, and shews his Parts in *Philosophy*, as well as *Divinity*. And I pray (says he) which is of most Moment in this case, the Genus or the Differentia? To have the Kind and Nature of a Christian, or to have only some outward Character or Discriminating Difference, to distinguish a Christian from a Child of God, as Namely an Historical Faith of Christ's outward Appearance in the Flesh at Jerusalem? But with submission, I must correct T. E's *Philosophy*; for it is the *Differentia*, not the *Genus* which Determines the Kind or Nature. *Animal* is the *Genus* of *Man*, but it is *Rationale* which makes him of a Different Kind or Species from other *Animals*. And this sets the *Differentia* as much above the *Genus*, as *Man* is above a *Beast*. But by T. E's *Logick*, *Bucephalus* is little inferior to him, only in some outward Character: For which I pray, is of most Moment in this case, the Genus or the Differentia? *Bucephalus* has the *Genus*, and T. E. has the *Differentia*, and as himself makes it, but a small one. Therefore, tho' a *Moral Heathen* have the *Genus* of a *Christian*, yet he can no more be a *Christian* without the *Differentia*, than a *Horse* can be T. E. And this *Differentia* is not only an *Historical Faith* in Christ's Appearance in the *Flesh*, as T. E. makes it; But a *Living Faith* in his *Blood* outwardly shed, as the full *Attainment* and *Satisfaction* made to the *Justice* of God for our *Sins*. And as far as any one is from this *Faith*, so far he is from *Christianity*. Therefore the *Quakers*, by Disputing against and Disowning of this *Faith*, instead of bringing the *Heathen* within the *Pale* of *Christianity*, have thrust themselves out among the *Heathen*. From whom, their meerly *Historical Faith* in the *Death* and *Sufferings* of Christ, as T. E. rightly argues, do's Difference them very little. And let the *Quakers* here Consider to what a Condition they have brought themselves; That they cannot pretend to be *Christians*, but upon such Principles as must bring in all the *Heathen* with them. That is to say, *Truly* and *Really*, they are no more *Christians* than the *Heathen*; and that they are Preaching up *Heathenism*, instead of *Christianity* amongst us; by making them Both to be the same thing; or to Differ only in some

some small *Circumstances*, which are not *necessary* to the *Christian* Faith. For says *W. P.* (*ibid.*) as *T. E.* quotes him, p. 77. *As he that believes in Christ, Believes in God: so he that Believes in God, Believes in Christ.* Which is a fine Round saying, but the latter part is notoriously otherwise: for the *Heathen* Believe a *God*, who never heard of *Christ*. But *Christ* is the *Light within!* and the *Light within* is *Christ!* And all the *Heathen* have the *Light within!* therefore they all have *Christ!* This is the true *Quaker* Doctrine; and all the Notion they have of *Christianity*. They have let us see it very plainly. We thank them.

XI. This is the Meaning of what *T. E.* would Excuse, p. 78, *viz.* that *W. Penn* spending about three Pages in *Folio*, *viz.* p. 125, 126, 127. of his Book, call'd *The Christian Quaker*, to give the Description of *A True Christian Quaker*, has forgot to speak one Word of the *Man Christ*, as the Object either of the *Christian Quaker's Faith, Love, or Homage.* *T. E.'s* Excuse is, That *W. P.* was then Describing *who he or they are that obey the Light.* And was it not strange that the *Quaker Light* should quite overlook the *outward Christ?* It could not be, had they Believ'd in Him; as 'tis impossible that a Man could Describe the true Faith in *God*, and yet never name *God* at all. It is the same thing to Pretend to Describe the *Christian* Faith, without naming of *Christ*. One would wonder how any could avoid it, even in the first Line. This cannot be *Forgetfulness*: or it was a very *Artificial* one.

XII. So was not that which is next quoted of his, p. 79, 80, &c. where he p. 36. of his *Preface*, to a Large Collection of *R. Barclay's* Works, in *Folio*, makes the *Inward* work of *Regeneration*, performed by the *Light within*, a greater *Mystery*, than the *Incarnation of Christ.* *If the Manifestation* (said he) *of the Son of God in the Flesh* be a *Mystery*; *how much more is the Work of Regeneration a Mystery, that is wholly Inward and Spiritual in its Operation?* This shews how much they prefer their *Light within*, to the *outward Christ.* But *T. E.* says, p. 82. That the Comparison here did not lie between the *Incarnation of Christ*, and the work of *Regeneration*: But between the *Difficulty of Believing the one*, and *Experiencing the other.* But I must tell *T. E.* That he is Mistaken, and that his Excuse is point-blank contrary to *Mr. Penn's* own Words,

Words, which lay the Comparison Expressly betwixt the *Incarnation of Christ*, and the *Work of Regeneration*. And this Put-off, is to suppose all his Readers to be *Children*, or not to Understand *English or Common sense*. This is no *Explaining*, but quite *Altering* of Words: *Adding* and *Subtracting* at Pleasure. Though if *T. E.*'s Sense were admitted, it would not mend the Matter. Because the *Saving Faith* of *Christ's Incarnation*, &c. is our *Regeneration*. But I will not stay upon that. My Business now being only to Consider his Defence of others, not to follow as many New Notions as he, in his Distress, is forc'd to start. He says that *W. P.* has this same Notion in other Places. So let him, But we are now Considering of this Place: And if it be *Unsound*, let him *Confess* and *Retract*. And it is a favour to him, not to pursue those other Places which *T. E.* quotes out of his other Works. They make the Matter still worse and worse, as p. 82. where he brings in *W. P.* Objecting against *J. Faldo*, &c. That they made the *History* (i. e. *Christ's Incarnation*) the *Greatest Mystery*, i. e. Greater than the Operation of their *Light within*. And so do all true *Christians*. But *W. P.* calls the *Incarnation of Christ* the *History*, and the *Light within* the *Mystery*, as being Greater; 'Tis strange (says he, in the same place which *T. E.* quotes, i. e. of his *Rejoinder* to *J. Faldo*, p. 336.) that should be reputed most *Mysterious* (speaking of *Christ's Incarnation*) which was the *Introduction to the Mystery* (i. e. of the *Light within*) and those *Transactions*, (i. e. of *Christ's outward Sufferings*) counted most *Difficult*, that were — as so many *Facile Representations* of what was to be accomplish'd in *Man*. In short, it is to lessen, if not totally exclude the *True Mystery* of *Godliness*, which is *Christ Manifested in his Children*. Here he makes the *Light within* the *True Mystery*; which Implies the *Incarnation* and *outward Sufferings* of *Christ* were not the *True Mystery*. He calls them but *Facile Representations* of the *True Mystery*, i. e. The *Light within*, and but the *Introduction* to it: and wonders that any should think the *outward Sufferings* of *Christ*, which he calls *Those Transactions*, to be more difficult than the *Inward Transactions* of the *Light* in their *Hearts*. And now I wish *T. E.* Joy of this Book of *W. P.*'s, which he has call'd in to his Aid. But I hasten from this, and much more of this sort, which I could produce.

I likewise pass over several Monstrous Absurdities in T. E's own Notions, which he Interposes, as not being the subject I am now Pursuing. He says, p. 83. That *Christ's Incarnation* was not properly call'd a Mystery, *from the Perfection of Holiness that was in Him*. Was it no part of the Mystery, or not Properly so, that the *Fulness of the Godhead*, the *Highest Perfection of Holiness* Dwelt Bodily in a Man? Is this no Mystery? But I proceed. He brings a New and his Old Defence for W. P. he says, p. 84. *It is plain that the Scope and Drift of those Words of W. P. was to persuade People not to rest Barely in an Historical Belief of Christ's Incarnation — But to come to a Living Faith, &c.* But as I have often Reply'd before, there being no such People whose Principle it is to Rest Barely upon an *Historical Faith*, none such who oppos'd W. P. therefore it is plain, that this is a meer sham pretence, only to cover and hide the Broadest of Hereses or Blasphemies, that can be spoken. But T. E. in the same page, to Lessen the Faith in the outward Jesus, endeavours to render it mighty Ease, in comparison of their Inward Light. *For little of Difficulty (says he) there is in Barely and Historically believing this* (i. e. That God sent Christ to Dye for Sinners, and to Reconcile God to Men by his Death) *the Common Faith of all that part of the World called Christians shews, wherein all Professions, and the most Profligate and Profane in any Profession, doth so Believe it.* I wish T. E. were not out in his Reckoning. i. e. That all these he Names did Really and Truly Believe this, even *Historically*. But that it self (though that alone will not do) is not so *Ease* a matter as he would make it. He sees, at least we do, how Hard a Task it is with the Quakers, who will not Believe that the outward Death of Christ was Ordain'd as the Satisfaction for their Sin. The Socinians do likewise openly oppose this, and all the Deists. Into which Societies, the greatest Numbers of our open Debauchees do glory to Inlist themselves. These call themselves the *Beaux Esprits*, the Men of Sense, and Large Thoughts: and among the Profligate and Prophane of the Meaner Rank, Few, if any of them, do Really Believe it, even *Historically*; or forget it, and never think of it: Otherwise it would have a Greater Influence upon them. For the *Historical Faith* must be Inseparable from the *Saving Faith*: And indeed, the *Saving Faith*, is the

Historical, thoroughly Digested, and Apply'd. And it is often seen, that they who do neglect so to *Apply* it, do, in time, quite lose it : And it is generally *Lost* among the *Vicious* and *Prophane* of all sorts ; so that Few of them are to be found, who have even the *Historical* Faith. They *Repent* not, that they may *Believe*, *Mat.* xxi. 32. A *Vertuous* Life is a necessary Qualification, even for a True *Belief* of *Christ* : Which is a *Gift of God*, *Ephes.* 2. 8. And *John* the *Baptist* was sent to Preach *Repentance*, as a Necessary Preparation to Receive the *Faith* of *Christ*. So that this is not so Easie a Matter as *T. E.* thinks ; nor Common to the *Vicious* and *Hypocrites* ; who lessen it, and slight it, as the *Quakers* have endeavour'd ; as *T. E.* endeavours, p. 86. where speaking of his Beloved *Heathen Christians*, he presses it upon *G. Keith*. That he must grant the *Object* of their *Faith* to be, not the outward Appearance of *Christ* in the *Flesh* ; but His Inward Appearance and Manifestation, in and by His *Divine Light, Life, Word, and Power* in their *Hearts*. This is Plain Language ! And this, he says, must be Granted, if we allow that any of them can be Saved. Which to be sure *T. E.* do's, who gives them the *Genus*, which he thinks the *Chief* part of *Christianity*.

How God will deal with the Good *Moral* *Heathen*, who never Heard of *Christ*, I will not Determine, nor enter into the *Secrets* of *Providence* : But that they have the *Christian* Faith, by Believing their *Light within* : Or that there is any *Object* of the *Christian* Faith without the outward *Jesus*, who suffer'd at *Jerusalem*, is a *Quaker* Dreame, and opposit to the whole Tenor of the *Gospel*. *Cornelius* had the Character of a *Devout Man*, and one that feared God, with all his *House*, *Acts* x. 2. So that he not only had the *Light within*, which the *Quakers* make Common to every Man in the World ; but he follow'd it truly and sincerely, in as high a Sense as any *Quaker* can Pretend. Yet was there something else Necessary to his *Salvation*, and God Commanded him to send for *Peter*, who should tell him Words, by which he and all his house should be saved, *Acts* xi. 14. And what were those Words ? Not the *Light within* ; but the outward *Jesus* of *Nazareth*, His outward *Sufferings* and *Death*, *Acts* x. 36. &c. And upon his Belief of this, he Receiv'd the Gift of the *Holy Ghost* ; which I hope was something more than the *Light within*, which he had before. And after he

had

had been Partaker of this *Baptism of Fire* and the *Spirit*, yet was there something, further Necessary, even the *outward Baptism* by *Water*, as in *ver. 47, 48.* whereby he was to be Admitted as an *outward visible Member* of the *Church of Christ*.

Now what had become of him, if he had Dy'd before he had heard of the *outward Christ*, I will not say : But I think, we may safely Conclude, That if he had Rejected the *Preaching of Peter*, and Depended, as the *Quakers* do, upon the *sufficiency* of his *Light within*, without any *thing else*, all his former *Righteousness* would not have Sav'd him, nor his *Light within*. And therefore the Case of the *Heathens*, upon which the *Quakers* harp so continually, can be no Precedent to them, who Reject that *Faith* in the *outward Christ*, when it is Preach'd to them, which others have not heard ; and *Ridicule*, and *Laugh*, at His *Holy Baptism*, which he has Commanded. *They that sin without the Law, shall be Judged without the Law* : But they that Sin under the Dispensation of the *Gospel*, shall be Judged by the Rules of the *Gospel* : And therefore, tho' no more shou'd be Requir'd from the *Heathen*, than the following of their *Light within*, yet, as in the Case of *Cornelius*, that will not be *Sufficient*, where the *Gospel* is Preach'd. The Words of which, are those, by which we *must* be *Saved* ; however God pleases to Reckon with others. And therefore, tho' the *Light within* were *sufficient* to the *Heathen*, without any *thing else*, to whom *nothing else* is Offer'd ; yet it would not be *sufficient* to the *Quakers*, who, upon that Pretence of the *Heathen*, do think it *sufficient* to themselves, *without any thing else*, even without *Faith* in the *outward Jesus*, when it is Offer'd to them. And upon their Foundation, it is much better with the *Heathen* than with us, if they be as safe as we, only by the following of their *Light within* ; whereas there is more Requir'd from us, *viz.* The Belief of the *Gospel* Reveal'd, and Obedience to All its *Institutions*. If all which put us not into a better *State* than that of the *Heathen*, in vain was it Deliver'd ; nay, as a *Needless* and *Heavy Burden*, which sets us further off from *Heaven* ; by making more things Necessary towards our Journey thither, than what is Requir'd from others. And then it wou'd be no kindness to a *Heathen*, to Convert him to *Christianity* ; nay, it wou'd prove a *Great Injury* to him, by making the way to *Heaven* much more Difficult to him than it was before.

This is the *Quakers* Principle, and therefore all the *Conversion* that they seek from either *Jew* or *Gentile*, is onely to Hearken to their *Light within*, which they call the *Onely* and the *True Christ*: But they Require from them no *Faith* or *Belief* in *Jesus* of *Nazareth*, whom they think it not necessary so much as to Mention, or to give them even an *Historical* Faith of Him, more than of another Good Man, as an *Example* to them, of one who followed the *True Christ*, his *Light within*. And therefore, in the Preaching of *G. Fox*, and others of them to the *Indians* in *America* (which I have from those that Heard them) they did not so much as Mention to them any thing of an *outward Christ*, that *Suffer'd* or *Dyd* for them; only Rabbi'd over an Un-intelligible *Jargon* of their *Light within*, and bidding them *Read within*, &c. And in a Book which they have Publish'd, wrote by *Isaac Pennington*, on purpose for the Conversion of the *Jews*, and Directed to the *Jews*, there is not one single word (for I have Read it all over) of our Lord *Christ*, or his Name so much as once Mention'd; onely Directing them to a *Light within*, which would Teach them *sufficiently*.

And as their Conversion of *Jews* and *Gentiles*, is altogether *WITHOUT Christ*, so their endeavours with *Christians*, is to bring them *FROM Christ*; which they think hurts them, by making them Lean upon any *outward* thing, as Necessary to their *Salvation*; and not to Trust wholly to their *Light within*, as sufficient of itself, *without anything else*.

In all Respects, they esteem better of the *Heathen*, than of the *Christians*: They make the *Heathen* to be the Best *Christians*; for they are just such *Christians* as themselves.

This appears plainly, in the Different Treatment they bestow upon the *Christians* and the *Heathen*: For they Damn all the *Christians* in the World, since the Days of the *Apostles*, to the Pit of Hell, as shewn in *The Snake*. Sect. XVI. But whenever they come to speak of the *Heathen*, then they are all *Tenderness*, and *Mercy*, as before shewn, N. X. then *what is Christ*, but *Meekness*, *Justice*, *Mercy*, &c. And can we then deny a *Meek Man*, (tho' a *Heathen*) to be a *Christian*? This is a very short and easie Scheme of *Christianity*!

I have before shewn the *Difficulty* of Attaining to the *outward* and

and *Historical Faith of Christ*; let me now Compare with it the *Difficulty* which the *Quakers* Pretend there is in attaining to what they call their *Inward Faith* in their *Light within*; which, as they have Manag'd it, is indeed as *Difficult*, as for a Man to run out of his Wits: But to Minds Prepar'd for such *Enthusiastical Delusions*, it is as *Ease* as to think Highly of one's self; and construe all the strong *Imaginations* of their own *Brain*, for *Immediate Revelations*: And of this Method the *Easiness* may appear, from the *Qualifications* of the Persons most subject to it. *Ignorance* is the true *Mother* of their *Devotion*. But such a Profound Degree of this *Intoxication* as Possesses the Generality of *Quakers*, I will grant is not *Easie* to be Met with; or to be found among any other Discrimination of Men, that are known in our Parts of the World, if any where at all, either of the Present or Past Ages: Yet it is an *Easie* and a *Common* thing for Men to follow their own *Imaginations*; and *Supineness*, *Ignorance*, and *Conceitedness* do Naturally Produce it; so that (to apply T.E's own Distinction) To Believe even *Historically Christ's Coming* in the *Flesh*; and the True *Ends* and *Design* of it, is Harder than to *Experience* my Mind's running without *Care* or *Pains*, after my own *Fancy*, which Men do to avoid *Labour*, and the *difficulty* of *Examining* and *Comparing*: For the Workings of *Reason* are full of *Labour*; not so, of the *Imagination*; which is strongest in *Mad-men*, and those most Desitute of *Reason*. And the *Solriety* of *Religion* is with much more *Pains* acquir'd, than the *Levity* of *Imagination*, which has no *Stint* or *Rule*, but Runs away with those who have not the *Curb* of *Reason* to govern it, as a wild Horse, when the *Bridle* is broke. And therefore the *Believing of the One*, which T.E. speaks of, i. e. the *Historical Faith of Christ's Incarnation*, &c. and the True *Ends* of it, is more *Difficult* than the *Experiencing of the other*, i. e. the workings of what they call their *Light within*; as much more *Difficult*, as *Knowledge* is more *Difficult* than *Ignorance*, and *Reason* than *Imagination*. And they are *Novices*, and know least of *Religion*, who are soonest *list'd up with Pride*: And these *fall into the Condemnation of the Devil*; who ^{1 Tim. iii. 6.} *Transforms himself into an Angel of Light*; as often as he can persuade any to put *Darkness* for *Light*, and *Light* for *Darkness*.

XIII. *W. Penn* in his *Christian Quaker*, p. 97, 98. contends earnestly, that the *Seed* of the *Woman* Promised *Gen. 3. 15.* was not that *Jesus* who was Born of the Blessed *Virgin*, or any other *Person*, but only a *Principle*, or *Seed* in every *Man's Heart*. The *Seed* (says he, as quoted by *T. E.* p. 91.) *cannot be that Body*, (i. e. of *Christ*) *and consequently, the Seed of the Promise is an Holy and Spiritual Principle of Light*, &c. *received into the Heart*. And this *Light within* he makes to be *Christ*. Now see how *T. E.* endeavours to *Rescue* him. He says, p. 90. concerning *Christ's Body*, *That that Body, simply Consider'd as a Natural Body; which* (says he) *was the Notion the Adversaries had of it, was not properly the Christ*. But there were no such *Adversaries*, no, not one that oppos'd *W. P.* ever said, that the *Body of Christ, simply consider'd as a Natural Body, was Properly the Christ*. No *Man* in this *World* ever said so. Therefore *W. P.* is no ways *Justified*, but rather *Exposed* by this; and the *Quaker Principles* laid more open.

XIV. One of *W. P.*'s Arguments by which he Endeavours to Prove, that the *outward Christ* was not the *Promis'd Seed*, is, because (as he says) *One outward thing cannot be the Proper Figure or Representation of another*: And the *Paschover* being a *Type* of *Christ*, he thence infers, *That the outward Lamb, shews forth the Inward Lamb*, i. e. the *Light within*. This is set down, p. 90. of *T. E.* among other such like Arguments of *W. P.* and *T. E.* answers, p. 92. *W. P. did not say, the Paschal Lamb was no Figure of Christ without*. Did he not? What then becomes of *W. P.*'s Argument, *That one outward thing cannot be the Figure of another*? CANNOT, it is *Impossible*, i. e. The *Paschal Lamb*, not only *was not*, but *Could not* be the *Figure of Christ*. But as *T. E.* has put it, *Christ* may still be the *Promis'd Seed*, even the *outward Christ*; which *W. P.* said *Could not* be.

T. E. Pleads again, p. 96. and catches hold of the Word *Proper*, in *W. P.* and seeks to Draw him out of the Mire by that *Twig*, viz. *That one outward thing cannot Properly be the Figure or Representation of another*. And so he makes the *Paschal Lamb* to be *Properly* a *Figure* of the *Inward Lamb*, i. e. The *Light within*: But *Improperly* a *Figure* of the *outward Christ*. This is hard *Fishing*! and renders their *Hereſie* yet more *Broad Fac'd*. The *Paschal Lamb* was many ways a *Type* of the *outward Christ*, and of His Suffer-

Sufferings *outwardly* in the *Flesh*. It was *Sacrific'd*, so *He* : No *Bone* of it *Broken*, so none of *His* : The *Door-Posts* sprinkled with its *Blood*, so our *Consciences* by *His Blood* : It Sav'd from the *Destroying Angel*, so *His Blood* from *Sin* and *Death* : It without *Blemish*, He without *Sin* : It with *Bitter Herbs*, He with *Bitter Dolours* upon the *Cross* — And several other *Parallels*, which are betwixt them. Which all were *Proper* and *fit Types* of Him. Otherwise, T. E. arraigns the *Wisdom* of *God* for making *Inproper Types*. But these *Types* can no ways, but by a *Mad Imagination*, be apply'd to the *Light within*, which, in the *Quaker* Sense, sheds its *Blood WITHIN*, and its *Bones* are not *Broken WITHIN*, &c. And of this, the *Paschal Lamb* was a *Proper Type* ! But an *Inproper Type* of *Christ without* ! It could not be Apply'd to Him, but by *Long* and *strange Fetches* ! But of the *Sufferings*, *Blood*, and *Bones* of the *Light within*, you see how *Naturally*, and *Most Properly*, they are all *Typify'd* ! And doth it not so? says T. E. p. 92. i.e. *The outward Lamb shews forth the Inward Lamb*. Just as you have seen ! and as T. E. stumbles upon it, p. 93. where he forgets himself (for *Great Wits* have *Short Memories*) and owns quite contrary to what I have quoted. That *it was the outward Body, or Manhood onely of Christ our Spiritual Passover, that, in a strict and proper Sense, was said to be slain*. Now we are come quite about again. Now the *outward Lamb*, shews forth the *Inward Lamb*, neither *Strictly* nor *Properly*; But it shews the *outward Body* of *Christ*; and that *Onely*. And now T. E. has left *W. P.* where he found him, To say what he can for *one outward thing not being the Type of another*. That *the outward Lamb shews forth the Inward Lamb*, &c.

XV. T. E. Lets us know how hard it is to find out a *Quaker* by *Words*; what *Double Meanings* and *Secret Reserves* they have in every thing that they say : And that they can say (when *Pinch'd*) any *Words* that can be *Required* of them; without *Danger* of being *Discover'd*. When they acknowledge *Christ* to be *Man*, do they mean the same thing as we do ? No, far from it. They have a *Spiritual Manhood*, that means quite another thing. And in this Sense, T. E. acknowledges, p. 97. That *Christ* was truly a *MAN*, before He appeared in the *outward Body, which was Nail'd to the Cross*; and that not only In his People, but out of, or without them.

them also. How long before? Even *From the Beginning*. And if He was truly Man then, (says he) to be sure, He is not less truly Man now. No, to be sure! and they think Him to be as Little Man NOW, as he was Then. But they are Desir'd (if they would be so Good) to let us know, How Christ became the Son of Man; how He took upon Him our Flesh; how He was the Seed of the Woman Promised, Gen. 3. before He was Made of a Woman; and even before any Woman in the World was Made? But we see their Meaning, viz. That they have two *Manhoods* of Christ, one from Eternity, which they call His *Heavenly Manhood*; and one, in Time, which He took as a *Cloathing* onely, a *Cloak* or *Vail*, wherein to shrowd His *Heavenly Manhood*, during His Abode upon Earth; and this they call His *outward Manhood*. Thus T. E. in this same Place, *That outward Manhood* (says he) *became a Cloathing to the Divine and Heavenly Manhood, which He had before*. And he Delivers this as the true Sense of W. P. in the Passages before Quoted.

So that here we have the *Quakers* turn'd *Muggletonians*, who acknowledg but One Person in the Godhead; but say, That God is, and always was a Man, from Eternity, but in Time Produc'd a *Natural Body*. These are Direct *Anthropomorphits*, the Vilest of *Hereticks*. And they Deceive the whole World; while they seem to Confess to the *Humanity* of Christ, now in Heaven, they Mean not that Body which He took of the B. *Virgin*; but Dance in the Clouds, with their Double Meanings.

SECT. II.

Of Justification and Sanctification by the Blood of Christ, outwardly Shed.

I. WE come now to the *Second Head* of G. Keith's Charge, which T. E. begins to Answer, p. 103. which is, That the *Quakers* do Deny *Justification and Sanctification by the Blood of Christ outwardly shed*. And the first Proof is W. Penn, who *Totally Excludes the Satisfaction of Christ*, in his Reason against *Railing*, p. 91. His Argument is from that Petition in the Lord's Prayer, *Forgive us our Debts, as we forgive our Debtors*. From whence

W.

W. P. infers, That, if it is our Duty to forgive without a satisfaction received; and that God is to forgive us, as we forgive them, then is a Satisfaction Totally Excluded. But though the Debtor makes no satisfaction, yet God has promised to do it, in *Full Measure, Pressed down, shaken together, and Running over.* to those who Forgive any thing for His sake. So that here is *Satisfaction* not *Totally Excluded*; but *Filled up*, even to the Brim. But how do's T. E. Answer this? He says, p. 104, 105. That *W. P.* meant only to *Exclude* a *PLENARY*, or *FULL*, or *RIGID* (which is the same) *Satisfaction*. 1st. Every true *Satisfaction* must be *PLENARY*, else it's no *Satisfaction*. Paying part of a Debt, is not the *Satisfying* of the Debt. But 2dly. *W. P.* neither made any such Distinction; nor could *Intend* it: For his Argument runs against All *Satisfaction*. He did not mean, that we were Commanded to *Forgive* our Debtors only in part; else God was to *Forgive* us but in part; since, as he says, *God is to forgive us, as we Forgive them.* And thence concludes, That a *Satisfaction*, i. e. Any *Satisfaction* is not only *Excluded*, but, to shew his Vehemence, *TOTALLY Excluded*. T. E. was no Friend to *W. P.* in mentioning his *Sandy Foundation*, upon this occasion, which is wholly *Socinian*, Disputing *Expressly* against the Holy Trinity, and the *Satisfaction* of *Christ* Particularly: And I Charitably believe, that he wishes it had never been wrote; and that it may be now forgotten. Therefore I Forbear to Rip it up.

II. The next Quotation is out of *George Whitehead*, in his *Light and Life*, &c. p. 8. which T. E. comes to p. 109. and Repeating the Charge, that *G. W.* blames *W. Burnet*, his Opponent, for saying, *The Blood shed upon the Cross, sprinkles the Conscience, Sanctifies, Justifies, Redeems us*, says, that *G. W.* only blames him for saying thus, as an Absurdity following upon what *W. Burnet* had said, That *that Blood was not now in Being*. Why? do's *G. W.* believe that *that Blood* is any otherwise in Being, than as *W. Burnet* did believe? He Dare not say so. And if not, then there was no Contest betwixt *Burnet* and him, upon that Head. So that this is Plainly giving us the Go-by: And all the Consequences which *G. W.* draws, or pretends to draw from that saying of *Burnet's*, are fully Chargeable upon Himself.

But 2dly. I desire the Reader here to take Notice of the Grosslest

piece of Deceit, that, perhaps, ever he met with : For that saying of *Burnet's* (p. 40. of his Book) is only his Repetition of it, as being the *Quakers* own Objection against the *Efficacy* of that Blood which was shed upon the *Cross*, to us now, *viz.* That it was not now *in Being*, and therefore that we could not now be *Justified* by that which was not *in Being*. To which *W. Burnet* Answers, That *though that Blood shed be not in Being* (that is *Supposing*, but not *Granting* it) yet the *Efficacy* of that Blood is still *in Being*, and it still speaks in God's Ears, and cries aloud for Mercy. If *Abel's Blood* did cry against the Murderer (for Vengeance) How much more louder doth the Blood of the Lamb slain, cry for Mercy ? &c. Here *Burnet* only gives way to this Supposition of the *Quakers*, *viz.* That that Blood was not *in Being*, by way of *Concession*, not as his own Opinion ; to shew that no Consequence could be drawn from it, to favour the *Quaker Heresie* of Denying *Justification* by that Blood. And yet *T. E.* (concealing of this) would put it upon Us, That *G. W.* in Answer to this place of *Burnet*, did oppose him only for that *Supposition* ; and that (agreeing Perfectly with him in *Justification* by that Blood) he only shew'd the ill Consequenes of that *Supposition*, which was his own ; and which he will not, no, nor *T. E.* or any other of their *Quakers*, dare Deny at this Day, *viz.* That that Blood shed upon the *Cross*, is not now *in Being*. This is Turning the Tables upon *W. Burnet*, in such an Impudent Manner, that, if I had not seen his Book, I could not have believ'd it. But 3dly. If that *Supposition* had been *W. Burnet's*, and not the *Quakers* own, it would not Rescue *G. W.* because he plainly makes the Conclusion his own, by Denying *Justification* by that Blood : However justly it is drawn from that suppos'd *Supposition*. 4thly. The *Agonies* and *Passion* of *Christ* upon the *Cross*, are not now *in Being* : And this Argument of *G. W.*'s will Dissolve all the Merits of His *Death*, as to our *Justification* thereby, as well as by His *Blood* ; for indeed, they are the same. But 5thly. All these little Cavillings about the Blood of *Christ*, which was shed either *before* or *after* His *Death*, are only to *Amuse* : For they Deny any *Justification* by the outward *Christ*, upon any Account. In *A Serious Apology*, written by *George Whitehead*, and *William Penn*, Printed, 1671. p. 148. They Repeat a Charge against them in these words, *That we deny Justification*

tion by the Righteousness which Christ hath fulfill'd in His own Person for us (wholly without us) and therefore Deny the Lord who Bought us. To which W. Penn answers in these words. And indeed, this we Deny, and Boldly affirm it, in the Name of the Lord, To be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World. If they think to come off by that saying, wholly without us. I Answer, that the Meritorious and only Procuring cause of our Justification is wholly without us, i. e. By the Righteousness which Christ hath fulfilled in His own Person for us; and the Satisfaction which He hath made by His Death and Passion for our Sins. But the Application of this to Particular Persons must be Inward, by the Operation of His Blessed Spirit in our Hearts. And this hinders not, but rather supposes that the Meritorious Cause is wholly without us, i. e. All the Merit is to be Attributed to what Christ hath done and suffer'd for us: For we can Merit nothing from God, of our selves. And not only to Deny this, but to call it a Doctrine of Devils, &c. And that In the Name of the Lord! As it shews these Men to be utter Strangers to the true Principles of the Christian Religion; so do's it deserve an Animadversion which I will spare in this place.

III. T. E. p. 111. Quotes G. W's *Light and Life*, p. 38. and Repeats the Baptist's Objection against G. W. in these words, Now the Quakers would be so far from directing Men to go to the Material Temple at Jerusalem, that they make it but a vain thing to look to Jerusalem, to the Anti-Type of that Temple, viz. to Jesus Christ, as He was there Crucified, or to that Blood that was there shed for Justification. Now says T. E. see the Answer which G. W. gives, thus, The Quakers see no need of Directing Men to the Type for the Anti-Type, nor yet to Jerusalem, either to Jesus Christ, or His Blood — And where doth the Scripture say, the Blood was there shed for Justification? T. E. says in Excuse: That there is a Typographical Error in this Passage. But do's not Infallibility reach to Writing or Printing, as well as speaking? It seems the Quaker Infallibility do's not go throughout. But what is this Error? Why, instead of The Quakers see no need of Directing Men to Jerusalem, either to Jesus Christ or His Blood, it should have been Either (says T. E.) For Jesus Christ, &c. i. e. That Men need not go to Jerusalem, For to look For the outward Material Blood which was shed There 1600

Years ago. Why? was that the *Baptist's* meaning? *T. E.* dare not say that. The most *Superstitious* that ever went thither in *Pilgrimage*, never thought any thing so absurd as that. 2dly, What is the Difference betwixt *For* and *To* in this Place? To send Men to *Jerusalem*, *TO* look for *Jesus Christ* or *His Blood*, or *FOR* to look for them? 3dly, Was this *Typographical* Error ever taken Notice of before? No, not a word of it, though it was Printed in the Year 1668. Were there any *Errata* of the *Press* Printed? Yes, a good many, at the End of the Book. Was not this among them? No. Then surely, it was either thought not to be an *Erratum*: or not so Material as *Transmutation* for *Transmutation*, and several other *Literal* *Errata's*, which are there carefully Printed: Particularly, one in the self same Page 38. but 11 Lines before this Passage, and that no more Material than for [has] to put [he has] which mends neither the *sense*, or *style*. And yet to Forget so Material an *Error*, in the same place, upon which *T. E.* now lays so Great a stress! And to let it pass, for 28. Years together! This goes hard with the *In-Errable* Friends. And to Trump up this *Trick* upon us Now, shews the *weak Efforts* of a *Dying Cause*; like a *Drowning Man* catching at a *Straw*; which yet do's not save him: For, as before said, this *Typographical* Error (supposing it to be one) do's no service at all to his Cause, but leaves him just where it found him. But what says he to that Expression above quoted, *Where do the Scriptures say, the Blood was there shed for Justification?* This is a Crabbed place. And though *T. E.* Repeats it again, p. 112. Yet he says not one word in Excuse for it. But *G. W.* lets us see his Opinion fully in the same Book here quoted by *T. E.* viz. *The Light and Life of Christ within*, p. 51. where he makes a Dialogue betwixt the *Baptist* he Disputes against, and himself. Thus, *I ask* (says *G. W.*) *who is he that satisfies and appeaseth God, Dischargeth the Guilty: and Pays the Debt?* Bapt. *It is the Man Christ Jesus.* *G. W.* *Whence came He?* Bapt. *God gave Him.* *G. W.* *And who is this Man Christ Jesus, who can satisfy, Pacify an Infinite God?* Bapt. *He is God-Man, born of a Virgin.* *G. W.* *How would this Divide God, and set Him at Distance from Himself?* *Is it good Doctrine to say, That God Pacified God when He saw Himself Angry?* For says the *Baptist*, It was God-Man that did it. Which is all one as

to say, *God Corrected Himself* — and then He was Mediator to Himself, &c. Thus G. W. Blasphemously (with the Socinians, and in their very words) Ridicules the *Satisfaction of Christ*, and our *Justification* by it: and shews his utter Ignorance of the True *Christian Doctrine*. Which I stay not now to Dispute: My Business being only to Detect these Men, That they have Grossly Mistaken it.

But before I proceed, I find myself oblig'd to ask T. E's Pardon, For what I said just now, while I was considering his page 111. That he Durst not say, That the *Baptist's* meaning (against whom he Disputes) was to send Men *now* to *Jerusalem*, to look for the *Blood of Christ* which was shed *There* 1600. Years ago, as if it where *now* to be found there. And indeed, I thought so. That neither T. E. or any Man whatever Durst have ventur'd upon a supposition so Monstrously Absurd: But, to my great surprize, I find, Reading, p. 115. That he *Positively*, and without any *Hesitation* asserts it. That the *Baptist* did *Direct* People *now* to go *Thither* (Jerusalem) *for it* (the *Blood of Christ* there shed) *or look thither for it*, as if it were *now* to be found there. These are his Words. I will not take up the Reader's time to vindicate this *Baptist* (W. Burnet) whom T. E. thus accuses; but Refer to his Book, Intitul'd, *The Capital Errors of the People call'd Quakers*, Printed 1668. In Answer to which, G. W. wrote *The Light and Life*, &c. above-quoted. And it will there appear, not only that W. Burnet had no such gross Conceit; but that he Plainly and Fully Expresses himself to the Contrary, viz. That it was the *Merit of Christ's Blood*, and *Faith* in the *Redemption* thereby wrought, that he contended for: and not that the *Material Blood*, which was shed at *Jerusalem*, was *Now* there to be found. But the *Quakers* oppose the *Christian Doctrine*, and (when pinch'd) think to Blind the Eyes of the World, by Pretending that they only spoke against such Opinions, as never were held; and which their Opposers Detest as much as they can do. But if they Differ not from us now in *Doctrine*, as they, of Late, would have us believe: Why then do they *separate* from us? Why have they Branded all other Communions, but themselves, as in the *Apostacy*, as *Conjurors*, *Devils*, &c. Have they never understood our *Doctrine*, till *Now*? Then *Now*, tho' Late, let them Return,

IV. The

IV. The next Quotation objected by G. Keith, is out of a Letter of one Solomon Eccles (A Great Preacher and Prophet of the Quakers) where he said, *That the Blood of Christ is no more than the Blood of another Saint.* Which T. E. Excuses thus, p. 117. *But that Blood which he said was no more than the Blood of another Saint, was the Blood that was forc'd out of Him (Christ) by the Souldier after He was Dead.* This is a Plain Confession, instead of a Defence. But hear the Reason he gives for it. He makes a Difference betwixt the Blood which Christ shed, before His Breath went out, which he calls a *Voluntary Offering of Christ Himself*; because He was then *Alive*: And betwixt the Blood shed after He was *Dead*; which he calls *The Forcible Act of a Souldier*, i. e. not *Voluntary in Christ*; and so of no more *Vertue* than the *Blood of another Saint.* This is Horrible! Did not Christ *Voluntarily* Deliver up His *Body* to the *Death*, and His *Blood* to be *Spilt*? Yet these Men would render His *Death*, and the *Blood Spilt* after it, as a *Force* upon Him, and so take away all the *Vertue* and *Efficacy* of it; and make no more of it, than of the *Blood of another Saint*! But Saint John, Ch. XIX. 34, 35. lays much Greater stress upon it; And tells this, with more Particular Observation, than of the shedding of any other Part of His Blood. Then it was that the *Blood* and *Water* Issued forth out of His *Side*, the Two Sacraments of Baptism, and His *Supper*; and Two of the Three Great

1 John v. 8. *Witnesses* upon Earth. And this *Piercing* of Christ's *Body*, after He was *Dead*, is Recorded, ver. 37. as the Fulfilling of that Famous Prophecie, Zach. XII. 10. And, as the great Ground and Confirmation of our Faith. *And he that saw it, bare Record, and his Record is True: And he knoweth that he saith True.* that ye might Believe. Know ye not (said St. Paul) That so many of us as were Baptized into Jesus Christ, were Baptized into His Death: Therefore we are Buried with Him, by Baptism, into Death. But why Buried with Him (upon the Quaker Doctrine) more than with any other Saint? For His Burial was not *Voluntary*: He was then *Dead*! And it is no Wonder that they have thrown off the Baptism of His Death, who have Renounc'd the Benefit of His Death it self, of His Blood after that shed, and of His Burial. He was no more to them after He was *Dead*, than any other of their *Friends* or *Saints*. Can Christian Ears bear this!

Well

Well then, to Mollifie this, since *Christians* do take it so ill, *T. E.* will let it pass as an *Unjustifiable Expression*. And says, that in his *Truth Defended*, p. 112. he has call'd it so: But when was this Book Printed? last Year, 1695. In Answer to this, then objected against them by *G. Keith*; and to stop all *Christians* from Running upon them as *Blasphemers*. But 2dly, How do's *T. E.* call this an *Unjustifiable Expression*, in that Book? Do's he do it Plainly and Honestly; with any Zeal against so Foul a Contempt cast upon the Death of our Lord? No, nothing like it. Nay, he do's not so much as own it to be *Unjustifiable*; but puts an *If* to it. And therefore (says he) *If Sol. Eccles did let fall any Unjustifiable Expression concerning that Blood that was forced out of Christ's Body by the Souldier's Spear, after He was Dead, as that it was no more than the Blood of another Saint—*How Mr. Ellwood! Do you make an *If* of it? it is Easie then to see, what you think of it. You meant by an *Unjustifiable* an *Inconvenient* Expression, and so *Unjustifiable*, that should lay you open to the *Oodium* of All that own the Name of *Christ*. You say that *G. W.* has likewise disclaim'd those Words of *Sol. Eccles*. How is that? After such a Manner as you have done, by saying, as you Repeat his words. p. 117. *I do not make S. Eccles's Expression therein an Article of our Faith*. This was a Terrible Rebuke! They may be True and Laudable too for all this: For many things are so, which are no *Articles* of Faith. But Hark you good *T. E.* How came you to Falsifie your Friend *G. W's* Words, by Concealing a Material Part of them; and Nibbling them out of the middle of one short Sentence? For his Words are these (p. 59. of his *Light and Life*. &c.) *And yet I do not make Sol. Eccles. his Expressions therein (especially as construed by our Adversaries) to be an Article of our Faith*. Here is a secret Reserve. As construed by our *Adversaries*. Then it seems, the Words are justifiable enough in themselves. But how do their *Adversaries* construe them? We have seen what Constructions they can put upon their *Adversaries* Meanings! And here is a Hole for them to creep out at; whenever they shall be Tax'd by any of their own Party, with this their Modest Reproof of *Sol. Eccles*. *G. Keith* taxes them, very justly, for not shewing their Dislike of this *Blasphemy* of *S. Eccles*, severely, and sharply, as *T. E.* mentions it, p. 124. and answers, That if they were as Hot-headed, as *G. K.* perhaps they

they might: But that Blasphemy is an High Charge, and they that understand it aright, are not so forward as G. K. (it seems) would be, to Brand Persons with it, for every unsound Expression. This is wonderful Cautious and Discreet! But they had not all this Mo-

deration, when they Branded all the Christian World, in Heaps, as Apostates, Conjurers, Devils, from the Days of the Apostles, for those same Doctrines, which they now Pretend to hold themselves. They Excommunicated John Story, See G. Fox's Great Mystery, p. 89. 98. 111. 153. 158. 175. 217. 219. 226. 253. 267. and 311.

John Wilkinson, and many more with them, for not submitting to the Jurisdiction of their Womens Meetings, as an Ordinance of Christ, which was first Invented by George Fox. And they have since past the same Sentence upon G. Keith, for not Retracting what he had wrote against the Corruptions of their Doctrines. But, as to the Broad and Impious Blasphemy of Sol. Eccles, That must pass, at the most, among other Unsound Expressions: And they must not judge so severely, and Brand Persons, for every Unsound Expression. No, not for Every one; and it seems this must go for a Peccadillo amongst the Rest. There never was, surely, such a Company of Good-Natur'd Forgiving People! They can slip over, cover, and excuse the Lewdest Blasphemies, in a Charitable way! Nothing can Provoke them! They would not Censure any, or Give an Ill Name for the World! They can see no Faults in their own Friends! G. W. says of this very Passage of Sol. Eccles, that it was so Harmless, as might have satisfied any Spiritual or Unbiassed Mind, (this is in his Light and Life, before quoted, p. 58.) And if so, it was Perfectly Innocent and Harmless indeed: And must satisfy the Friends, that no Reproof was meant against it by G. W. though something (so seeming) must be said, by way of Policy, to stop the Clamours of All Christian People. It was this which put T. E's Wit upon the stretch; and it found out, at last, that Distinction above-nam'd, betwixt the Blood of Christ, which was shed upon the Cross, before and after He was Dead; which helps not their Cause, but has made it worse, as before is shewn. But, tho' Sol. Eccles names the Blood shed after He was Dead; yet he makes no Distinction betwixt that, and what was shed Before; (which T. E. now Ingeniously puts upon him.) But meant it, in the true Quaker Notion of the outward and Material Blood, whether

ther shed *Before* or *After* Death, in opposition to their Notion of
 the *Inward* Blood, shed in their *Hearts*. For *Sol. Eccles* says, in
 the same Letter, That *none of you* (Baptists, Independents, Presby-
 terians, and Pope) *understand the Blood of Jesus Christ no more than*
a Brute Beast, i. e. They all Understood and Contended for the
outward Blood: But of the Notion of *Inward* Blood, of the *Light*
within, they knew no more than *Brute Beasts*. Therefore Repent
 (says he) for God will suddenly overthrow your Faith, (i. e. in the
outward Blood) and your *Imputative Righteousness* too; for the *Im-*
putation of Christ's Righteousness, which He did at Jerusalem, and
without the Gates, the Pope, the Episcopal, the Presbyterians, In-
dependents, and Baptists, shall fare all alike; and shall sit down in
Sorrow, short of the Eternal Rest: But the true Imputative Righteous-
ness of Christ we own; but it is Hid from you All, Till the Lord do
open an Eye within you, i. e. To see the *Righteousness of The Light*
within, which is *Imputed*, that is, as some Learned Quakers have
 Expounded it (before those I can name) *In-putted*. Putted with-
 in them. Now here, by *Sol. Eccles's* Words, the Quakers have a
 Notion of the *Imputation of Christ's Righteousness*, which none in
 the World have but themselves. Others mean by it, the *Merits*
 of, and *Satisfaction* made by the *OUTWARD* Obedience, and
Sufferings of the *OUTWARD* Jesus, which are *Imputed*, that is,
Apply'd to us, by our INWARD Faith, in Him, and Obedience
to His Laws. So that here is both *Outward* and *Inward*: The
Object of our Faith; and *Meritorious, Procuring Cause* of our Re-
 demption wholly outward, or without us, i. e. The Man, who is
 also God, Christ Jesus: The *Inward* is the *Application or Imputa-*
tion of His Righteousness, or Full and Compleat Obedience to the
Law of God; and Undergoing the Curse of it, as the Satisfaction
Requir'd for our Transgressions of it; Apprehended and fully Be-
lieved on in our Hearts. Now the Quakers opposing this, by set-
 ting up the *Inward*, shews, that they wholly throw off the *Out-*
ward: Else they do not oppose this. But T. E. would fain have
 it to pass, That they only speak against those, who wholly throw
 off the *Inward*; which none ever did. He says p. 121. That they
 oppose those only, who *Deny Him* (Christ) *to be, with Respect to*
these Offices, At all within, and shut Him Wholly out, making the
Work of Mediation, Sanctification, Justification, and Salvation, to

be Only and Altogether outward. Whoever made the Work of Sanctification, &c. to be WHOLLY outward? This is the Impudent and Impious Fiction I have so oft taken Notice of, of Imposing the most gross and Notoriously False Principles upon others; that in such a Dust as they have Rais'd, their own Vile Heresies may pass Undiscover'd. The Imputation of Christ's Righteousness, and the shedding of His Blood, as above Explain'd, is the Common Belief of Christendom: Now T. E. is Desired to tell us, in his next, what that Blood of Christ was, and what the Imputation which Sol. Eccles said that the Pope, the Episcopal, the Presbyterian, &c. knew no more of than Brute Beasts? What other it could be than the Imaginary Blood and Sufferings of their Light within? If it was any thing else, they will please to tell us.

V. W. Burnet, G. W's Antagonist, seeing how they endeavour'd to depreciate the Outward or Material Blood of Christ, and turn all the Merit of the Redemption of Man to the Inward or Mystical Blood shed within them, argues thus, *All things under the Law, in the Type, were Purged with Blood; and this Blood was Material Blood, and not Mystical; and that Blood which Christ shed, in Order to the Effecting the Salvation of Man, must needs be Visible and Material Blood.* To this G. W. Replies, in his *Light and Life*, p. 59, 60. as quoted by T. E. p. 118. *To say that Material Blood was the Type of that which was Material, is to give the Substance no Preheminence above the Type, or like as if one should say, one Type was the Type of another.* By this G. W. makes Christ's Outward or Material Blood, not to be the Substance or Anti-Type, whereof the Legal Sacrifices were a Type: But that it self is a Type, i. e. of the Mystical Blood, or Light within. And his Proof is, That no Material thing can be the Anti-Type; and therefore, that Christ's Material Blood, could be no more than a Type: and therefore that if it was Typify'd by the Legal Sacrifices, one Type was the Type of another; which he makes the Absurdity. And T. E. Retorts thus upon W. Burnet, p. 122. *This is to give the Substance no Preheminence above the Type, when the Substance or Anti-Type is Denied to be Mystical, and made Only Material, because the Type thereof was only Material and not Mystical.* Answ. 1st, W. Burnet never said, that Christ was ONLY Material, as if there had been no Mystery in His Incarnation, Passion, &c. no Christian ever said

said this. This is the *Quakers* never-failing Artifice of Imposing Manifest Lyes upon their Adversaries, that they may Confute them. But *W. B.* Disputed only against those, who would not Allow *Christ's* outward *Material* Body and Blood, but only their own *Light within* to be that which was *Typified* by the *Sacrifices* under the Law; and even by the *Sacrifice* of *Christ* himself. 2dly. *T. E's* Consequence is not good, for supposing that *Christ* was only *Material*, it will not follow that his *Body* had no *Preheminence* above that of a *Bullock*, such as was *Sacrificed* under the Law. And none who had any Reverence for the *Body* and *Blood* of *Christ*, Durst have made such a *Blasphemous* Comparison. 3dly, None say that the *Legal* *Sacrifices* were *only* *Material*, and not *Mystical*; for they were *Types* of *Christ*, and so *Mystical*. So that *T. E's* *Premises* are all *False*; and his *Inference* not *Conclusve*. Next he comes to Excuse, that *Aphorism* of *G. W's* That *one Type cannot be the Type of another*. And he says, that *G. W.* in Words following those above cited, applies this to *Circumcision*. What then? Let him apply it to what else he will. But do's he not apply it, in this place, to *Christ*? Let any one that can Read *English* judge.

VI. *G. Keith* objects, *G. W's* Explanation of *Acts* xx. 28. *The Church of God, which He Purchased with His own Blood, viz. Now the Blood of God* (says *G. W.* in his *Light and Life*, p. 56.) *or that Blood that Relates to God, must needs be Spiritual, He being a Spirit; and the Covenant of God is Inward and Spiritual, and so is the Blood of it.* This Excludes the outward Blood of *Christ* from being the Blood of the New Covenant: And from so much as *Relating* to *God*; unless *G. W.* holds, with the *Anthropomorphits* and *Muggleton*, That *God* is *Material* and has a *Body*: For he says, That the Blood of a *Spirit* can only be *Spiritual*. To this says, *T. E.* p. 131. *Will G. Keith, say, That the Blood of Christ which was outwardly shed, had no Spirituality in it, nor might, in any Sense, be call'd Spiritual, considering the Miraculous Conception of the Body, &c.* No, *G. Keith*, nor any body else will say so, except such as *T. E.* *G. W.* &c. And this is nothing at all in Excuse of *G. W.* But exposes him, and his *Stickler* much more. For suppose *Christ's* Blood had some *Spirituality* in it; and in some Sense might be called *Spiritual*, as the *Spiritual* Meat, and *Spiritual* Drink, and *Spiritual* Rock in the Wilderness: Will this, if there

1 Cor x. 2, 3.

be

be no more in it, makes *His Blood* to be the *Blood of God*? And what is this to *G. W.*'s Argument, That a *Spirit* cannot have *Material Blood*? And therefore, That if the *Blood* of the *New Covenant*, be the *Blood of God*, it cannot be *Material Blood*, i. e. That the *Material Blood* of *Christ* was not the *Blood of God*; otherwise than as the *Spiritual Meat*, and *Spiritual Drink*; and *All things* are *His*. This lets us into the Heart of the *Quaker Divinity*.

VII. *G. W.* says in a Book of his call'd, *The Voice of Wisdom*, p. 36. That *the Righteousness which God effects in us, is not Finite, but Infinite*. *T. E.* says, p. 113. That these Words are an Inference from a Position of his Adversary, one *Thomas Danson*, viz. *That the Righteousness whereof Christ is the Subject, and that whereof He is the Efficient, are of one Species or Kind*. 'Tis true that *G. W.* mentions this. But not as finding any Fault with it: For he says the same and more himself, in the same page, viz. *That Righteousness which God works in us, by His Spirit, it's of the same Kind and Nature with that which worketh it; for the Saints are made Partakers of the Divine Nature*, 2 Pet. 1. 4. *T. Danson* made the *Righteousness* of the Man *Christ* of the same *Species or Kind* with ours, as His *Human Nature* is. But *G. W.* makes the *Righteousness* of *God*, to be of the same *Kind and Nature* with ours; which is *Blasphemy*; and far beyond what *T. Danson* had said, with which *G. W.* found no Fault; unless that he had said too little of the *Oneness* of the *Righteousness* of *God* and *ours*: But he brings this former saying of *Danson's* to Confront that Position of his, which *G. W.* sets down, viz. *That the Righteousness which God works in us, is but Finite, as well as other Effects*. This *G. W.* opposes, and brings the above-quoted, saying of *Danson's*, as a Contradiction to this: and then Proves against *Danson* (according to his skill) that *The Righteousness which God effects in us, is not Finite, but Infinite*. This is in opposition to the above saying of *Danson's*, That it was but *Finite*. And if *G. W.* thought it but *Finite*, Why did he oppose *Danson* in this? But he not only says that it is *Infinite*, but goes on to Prove it. For (says he) *Christ is God's Righteousness; and Christ is formed in us*, Gal. iv. 19. Thus miserably Perverting the Scripture. But they are Desir'd to tell us, how *Infinity* can be *Form'd*? 2dly, How formed: in that which

which is *Finite*? G. W. in the same place, Exclaims against those who would make, that *Righteousness in them* (the Saints) but *Finit*. When as (says he) *Christ His Infinite Righteousness, and the Saints are in one another*. Here he makes the *Righteousness of Christ*, and of the *Saints* to be the same; and corrupts that Text, Heb. ii. 11. to Prove it, which he Repeats thus, *He that Sanctifieth, and they that are Sanctified, are one*. Whereas the Text is, *are all of one ἐξ ἐνὸς πνεύματος*. And concludes thus: *Then God's Righteousness in us is not Finite, but Infinite*. Yet T. E. would make us believe, that he said no such thing. But this is no Novelty with him

VIII. Again, p. 134. he justifies this saying of G. W's, in his *Light and Life*, p. 59. *That Blood and Water that's said to Cleanse, is not of another Kind, but agrees in one with the Spirit*. And Demands, in great assurance, *Is not that True?* No. Mr. E. it is not True, but far from Truth, That the *Blood and Water* are not of another Kind from the *Spirit*. They are *Material and outward Blood and Water*, which through the operation of the *Blessed Spirit*, do cleanse. But this makes them not of the same Kind with the *Spirit*, more than *Christ's Human Nature* is of the same Kind with His *Divine Nature*; or than a Man's *Body* is of the same Kind or *Nature* with his *Soul*. And this still shews more and more your *Contempt and Denial* of the *outward and Material Body and Blood of Christ* for your *Justification*.

IX. T. E. p. 136. brings in W. Penn in his *Quakerism a New Nick-Name*, &c. p. 149. justifying this saying of Isaac Pennington, viz. *Can outward Blood Cleanse the Conscience?* And W. P. says, *We do deny that outward Blood can be brought into the Conscience, to Perform that Inward Work: which they themselves (i. e. the Professors, as the Quakers call'd their Opponents) Dare not, nay, do not hold*. Yet T. E. says, p. 135. that Isaac Pennington put this Question (*Can outward Blood cleanse the Conscience?*) to the Professors, who place ALL upon the OUTWARD. You must Excuse him, he Began, and was Resolv'd to go Quite through with this Topick, in every Case, to Misrepresent his Adversaries Meaning; and if he cannot Find Faults, to Make them. But here he stands fairly Corrected by the more Ingenious W. P. (whose Authority he Pretends to Maintain) who says, that the Professors *Dare not, nay Do not* hold this.

G. Keith,

G. Keith, as quoted by T. E. p. 137. has given a clear Answer to this poor Subterfuge of Supposing that any did think the *outward* and *Material Blood of Christ* was to be brought into the *Conscience*; and there *Materially* Apply'd: Which none, sure, in this World ever Imagin'd. G. K. says, *The way that Blood has been brought into my Conscience, is by the Application of a Living Faith in Christ, whose Blood it was, the Spirit of God working that Faith in me.* This is *Full* and *Orthodox*. But says T. E. in answer to this, *Why do's he say, The way that Blood has been brought into my Conscience, as if it had been Really and Materially brought in there?* This is Intolerable! and shews that they either *can* not, or *will* not take an Answer. T. E. p. 136. tells of a Distinction which W. P. made in the *Place* above Quoted, betwixt the *Pardon of Past Sin*; and the *Present Sanctification* of any Person: And applies it to this Purpose, as if the *outward Blood of Christ* could have no Tendency but only to the *former*. But this, instead of Solving the Matter, serves only to Discover the strange *Confusion* and *Ignorance* of these Men in the *Mystery* of the *Gospel*: As if *Christ's Blood, outwardly shed*, were not as Effectual to our *Sanctification*, as to our *Justification*; to Procure for us, the *Graces* of the *Holy Spirit* towards Living acceptably to God for the *Future*, as the *Pardon of Sins* that are *Past*.

SECTION III.

Concerning the Resurrection of the Body.

I. T. E. Is in Great Confusion upon this Head, making Tedi-ous Repetitions and long Digressions about the *Bush*, not knowing what to say; and yet that he might appear to say something. But I will Reduce his Immethodical Ramblement into this Order. 1st, To shew his weak and Fallacious Excuse for that Great Opposition which the *Quakers* have given to this *Article* of our *Faith*. 2^{dly}, That T. E. instead of Vindicating others, has himself down-right oppos'd this *Article* of the *Resurrection*.

First. His Excuse for the *Quakers* Opposition to the Doctrine of the *Resurrection*. He would (as in Former Cases) Deceive his Readers, by Supposing, against all Sense and Reason, That we so under-

understood the *Resurrection*, as if the *Body* were to Rise in the same *Grossness* and *Carnality* that it has in this Life. And that this was all that they oppos'd.

But such a *Gross* Notion of the *Resurrection*, no *Christian* ever held. And G. Keith has sufficiently Explain'd himself, even as quoted by T. E. p. 145, 146. That the *Body*, when Raised again shall be the same, as to *Substance*, but not as to the *Grossness* and *Carnality* as now; and did Illustrate it by the *Chymical* Extraction of *Spirits* out of *Herbs*, &c. and by the Change that is wrought in the *White* and *Yolk* of an *Egg*, whereof a *Chicken* is made out of the same *Substance*. Yet T. E. will not understand him: But gives us a *Dull* Piece of *Buffoonry*, and tells him, p. 147. That if he and G. K. were *Fellow-Commoners* at a *Chicken*, he would take the *Substance*, and leave the Rest to G. K. And p. 148. That to make his Instance of the *Extraction* of *Spirits*, to be Parallel with the Notion of the *Resurrection*, which the *Quakers* oppos'd, the *Gross Body* of the *Herbs*, which he says, may be made so *Subtil*, and *Volatile*, must still remain the same *Gross Body* of *Herbs*, that it was before, notwithstanding of its almost unconfinable subtilty by *Chymical* Operation. And, in the same page, Explaining what sort of *Resurrection* they oppos'd, says, We have always Denied the *Body* which shall be Raised, to be the same *Body* that Dyed, with Respect to *GROSSNESS* and *CARNALITY*: Which all whom they oppos'd Denied as much as they. And p. 145. he says, That which W. Penn reputed as absurd was, that a *Body* should be Changed from an *Earthly* or *Animal Body*, to an *Heavenly Body*, and yet, after such Change, continue to be the same *Earthly* or *Animal Body* that it was before. And Mr. Penn might Repute this to be *Ab-surd*. And Disprove it Effectually, and get the *Victory* over it, and *Triumph*! But he can name no body, that ever held any such *Abfurdity*. That an *Earthly Body*, Changed into an *Heavenly Body*, may be the same *Body*, it is True: But that it should be the same *Earthly Body*, none ever said. It is a *Contradiction*; it is to say, that it is *Changed*, and not *Changed*. But how is it possible (says Mr. Penn) that it should be the same, and not the same? Very easily. Is Mr. Penn the same *Man*, as before he turn'd *Quaker*? No sure. There is a *Great Change* wrought in him. Yet it is the same W. Penn; or else He never *Changed*. But, says he;

in his *Reason against Railing*, p. 134. *If a thing can yet be the same, and notwithstanding Changed; for shame let us never make so much stir against the Doctrine of Trans-substantiation; for the Absurdity of it, is rather out-done, than Equall'd by this Carnal Resurrection.* But Mr. Penn is so far out in his Reasoning here, That a thing being *Changed* shews it to be the *same*. If you *Dye* one Piece of Cloth, it is no *Change*, in another Piece of Cloth: And it were no *Change* in the *Cloth*, if it was not the *same* Cloth that was *changed*. And if Mr. Penn thinks *Trans-substantiation* a *Less Absurdity* than this, we may yet see another *Change* in him, if *Change* it will be. But, to return to T. E. Notwithstanding all that can be said or Done, he still holds to it, That we believe no *Change* of the *Body* in the *Resurrection*; and puts it upon G. Keith, p. 143. *So that it seems* (says he) *according to G. Keith, it must be a Terrestrial Elementary Body, after it is Re-united to the Soul in Heaven.* Though G. Keith has not only said, but Argu'd to the Contrary, even as quoted, in the same place, by T. E. Therefore we see he is Resolv'd. He will not Budge an Ace! It must and shall be so! For otherwise, the *Quakers* are Undone: Because if this be not the Notion of the *Resurrection* which they oppose; then there is nothing left, but that they downright oppose that Doctrine of the *Resurrection*, which has all along been Receiv'd in the *Catholick Church*; and makes one of the *Articles* in her *Creed*. But this will yet further appear in the second Point, viz. That T. E. has not only *Negatively*, as in the first Point; but even *Affirmatively*, and in Plain Terms, Deny'd the *Resurrection*, in this his seeming Vindication of it. By the *Resurrection*, as ever Understood in the *Church*, is Meant the *Resurrection* of the *same* Body which Dyed. It is not otherwise a *Re-surrection*, i. e. a *Rising again*. For that cannot *Rise* which never *Lay down*; and that which was not *Before*, cannot be *Again*. The *Quakers* will sometimes say, as T. E. p. 151. That there is a *Resurrection*, and that of *Bodies*; and that there is an *Heavenly Body*: Because these are Express words of *Scripture*. But they Deny the *Resurrection* of our *Dead Bodies*: Or that ever they will be made *Heavenly Bodies*. What they mean by a *Heavenly Body*, themselves, nor all the World can tell. One of their *She-Preachers* told a Friend of mine. That it was the *Holy Ghost*.

But

But that they Deny the *Resurrection* of the *same Body* which *Dyed*, T. E. makes very Evident, p. 149. where he Disputes, That the *Natural* and the *Spiritual Body* are *Two Distinct Bodies*; and not the *same Body*, in *Different States* and *Qualifications*. Thus he Expounds the *Apostle's* words, 1 Cor. xv. 44. He does not say, *The Natural is made a Spiritual Body*; or *the Natural Body and the Spiritual Body is but one and the same Body*: but he sets them in *opposition*, as *Two Distinct Bodies*. And *The Body* (says he) *that is put into the Grave, is a Natural Body*: but the *Body that is Raised, is a Spiritual Body* — and that none might think this *Spiritual Body* was the *same*, he adds, *There is a Natural Body, and there is a Spiritual Body*. Thus T. E. understands that *Scripture*, and goes on to Prove it further by the *Comparison* of the *first* and *second Adam*; he says that the *Spiritual* and *Natural Body*, are no more the *same Body*, than the *first* and *second Adam* are the *same Man*, i. e. than *Christ* and *Adam* are the *same*.

And to shew their utter Ignorance of the *Doctrine* of the *Resurrection*, T. E. p. 140. &c. quotes *W. Penn* in his *Rejoinder* to *J. Faldo*, p. 138. and *G. Whitehead's Christian Quaker*, p. 353. and joyns with them himself, in Proposing as a Great Absurdity, that the *Soul* has not its *Perfect* and *Compleat Happiness*, before its *Re-Union* with the *Body*: and Ridicules this, by saying that the *Deceased Saints* are in *Heaven* but *by Halves*: That the *Soul* is in a state of *Widowhood*, which is a sort of *Purgatory*: And that it is *Unequal* the *Soul* should be *Rewarded* so long before the *Body*, its Beloved Companion. But it is rather *Punished*, if it be in *Purgatory*, as these Men presume to *Banter*. And why (say they) must the *Felicity* of the *Soul* Depend upon the *Body*? I suppose they mean but in Part, as a *Widower* may have some *Happiness*, tho' Great *Grief* with it. But why not upon that *Body* it had before, as well as upon a *New Body*? For let me ask these *Quakers*, who say, that the *Soul* will have a *Body* in *Heaven*; tho' not the *same Body* it had before: Will that *New Body* be any *Addition* of *Happiness*, or *Advantage* to the *Soul*? If not. To what Purpose is it? But if so, then is the *Soul* in an *Imperfect State* before it gets that *Body*; and all the *Quaker Objections* Return upon themselves. Let them then speak out, and own the *True Quaker Opinion*, viz. That the *Soul* do's Receive that *Heavenly Body* immediately after *Death*. Nay, I have heard some say, That they had it already;

dy; and all the *Resurrection* that ever they expect. Indeed, they know not what they mean by it: and that *Heavenly Body* which they talk of, most of them understand nothing by it, but the *Soul* it self; or an *Heavenly frame* or *Disposition* of the *Soul*; which they think they have attain'd already; or may be, some of them may think, they may have it in a Higher Measure, after their Death. And this is all the *Resurrection*, and all the *Heavenly Body*, that they Mean, when they use these Words.

II. T. E. p. 153. brings in the subject of their *Infallibility*; and stands stoutly by it. G. Keith had objected against this out of a Book of G. W's called *The Voice of Wisdom*, before mention'd, where G. W. boldly avers, p. 33. That *they that want Infallibility—they are out of the Truth and their Ministry is not of the Spirit; seeing they speak not from the Spirit, but from their own Hearts, which are Deceitful where they want Infallibility.* And their Common Salvo, to those they would Impose upon, That they only Plead for the *Infallibility* of the *Spirit*. i.e. of God (which none ever Deny'd) will not do, in this place: For p. 32. Danson, whom G. W. opposes, had put his Objection so Clear as to obviate that Distinction: His words are these, *As for your Participation of the Infallible Spirit (if that were granted) that infers not a Participation of the Spirit's Infallibility.* As indeed it do's not, more than of its *Omnipotence*, *Omniscience*, or any other of the *Divine* Attributes. But G. W. do's violently oppose this, and says, most Ignorantly, *this tends to Divide the Spirit from its Infallibility, as if such as Partake of the Spirit, do not Partake of its Infallibility: Was there ever such Folly as this?* Truly I think not; nor such Mad *Enthusiastical* Delusion ever heard of before in the World: For they may Pretend to Partake of God's *Omnipotence*; by the same Reason; and with as much *Justice*. Was W. P. *Infallible*, in not only saying, but *Printing* it, That *Christ* was Born at *Nazareth*? Or, if there was an Error in the *Press*, and *Nazareth* put for *Bethlehem*, from the Likeness of the Words; was T. E. *Infallible*, in *Printing* this over again (as before is told p. 5.) without *Correcting* of it? Were these *Quakers* *Infallibly* Guided into the Meaning of that Scripture, *Matth. xi. 30. My Yoke is easie, and my Burden is light*, who quoted it, at a Conference, before those whom I know, as a Proof for their *Light within*? A little Human Learning would have done well here, to have understood the Meaning of the word.

word ἐλαφρόν in this Text, which signifies, *Light*, not as oppos'd to *Darkness*, but to *Weight* or a *Burden* : Which *common Sense*, much less *Infallibility* could not have mistaken in this Text. Was *William Walker* (a Great *Quaker* Preacher) *Infallible*, who mistook *John*, xiv. 2. *In my Father's House are many Mansions*, for in my Father's House are many *Manchets*. And made the Application, what Plenty of *Provision* was in *Heaven*, fine *White Bread*, little *Manchets*; and *Many* of them? This I have from those who heard him; and heard other *Quakers* Improving upon his Doctrine, what *Fine Bread* there was in *God's House*. Innumerable Instances of the like *Ignorance*, might be Given; and of *Lying Prophecies*, the Rankest *Treasons*, and *Blasphemies*, Pronounc'd in the Name of the Lord : For which I Refer the Reader, to *The Snake in the Grass*, where he will find a plentiful Collection of them; and Undeniyably Vouch'd.

Now *George Fox* (their First and Great Apostle) in his Answer to the Westmorland Petition, 1653. p. 5. says, *All you that Speak, and not from the Mouth of the Lord, are false Prophets*. And in his *Saul's Errand*, &c. 1654. p. 7. says. *They are Conjurers and Diviners; and their Preaching is from Conjururation that is not spoken from the Mouth of the Lord*. If *G. Fox* told a Lye in this, then by his own Rule, he was a *Conjurer*, because he spoke not from *The Mouth of the Lord*. And if he spoke *Truth*. He is as much a *Conjurer*, and all the *Quaker-Preachers* with him, who either Preached *False Doctrine*, or *Misunderstood* or *Mis-appl'y'd* any Text of *Scripture*, or any other Man's Meaning (of which we have pretty Broad Instances now before us,) because No *Mistake*, of any sort, can come from *The Mouth of the Lord*.

S E C T. IV.

Of Christ's Coming to Judge the Quick and the Dead.

1. **G**George Whitehead says, in his *Light and Life*, p. 41. and quoted by T. E. p. 160. *Now what is that Glory of the Father, in which His (Christ's) coming is? Is it visible to the Carnal Eye? And when was that Coming to be? Is it now to be looked for outwardly? But further we do acknowledge the several Comings of Christ, according to the Scriptures, both that in the Flesh, and that in the Spirit, which is Manifest in several Degrees, as there is a Growing*

from Glory to Glory : But Three Comings of Christ, not only that in the Flesh at Jerusalem, and that in the Spirit; but also another Coming in the Flesh, yet to be Expected, we do not Read of, but a Second Coming without Sin unto Salvation, which in the Apostles days was looked for. The First Coming of Christ he confesses to be that in the Flesh at Jerusalem. The Second he makes to be His Inward Coming into our Hearts; which, he says, was looked for in the days of the Apostles, i. e. Christ was so come, at that time, in their Hearts. But the Coming to the Future Judgment he calls the Third Coming; and this he Utterly Denys. And T. E. endeavours to support him by Math. xvi. 28. where Christ said, That some standing there, should not taste of Death, till they saw the Son of Man coming in His Kingdom, i. e. till the Destruction of Jerusalem; which was a Glorious Manifestation of the Power of Christ, in Fulfilling those Judgments which he had Threatned upon the Jews. And it was likewise a Type of the Final Judgment and Destruction of the World. But T. E. knowing nothing of this, would understand those Scriptures which speak of Christ's coming to Judgment, to mean only His Inward Coming in the Heart; which he calls His Second Coming. This is the Meaning of those Questions above quoted. Is it visible to the Carnal Eye? And when was that Coming to be? Is it now to be looked for outwardly? &c. By which it is plain, that they mean, That there is no visible Coming of Christ, to be Now looked for outwardly. I have told above, what they mean by a Glorify'd or Heavenly Body, not any thing either Visible or Intelligible. But if they would consider, that Christ's Glorify'd Body was visible to St. Paul at his Conversion; as to other of His Apostles, at His Trans-Figuration upon the Mount; they would not find such Difficulties in apprehending, that He may be Visible at the Last Day, even to outward Eyes, when they shall be strengthened much more than those of the Apostles upon Earth. Then shall the Jews, with their outward Eyes look upon Him whom they Pierced, according to the Literal Prophecy, Zech. xii. 10. And St. Barnabas, in his Cathol. Epist. Chap. vii. says, That His Body, tho' Glorify'd, shall then be so Like what it was upon Earth, that they shall be amaz'd at the Likeness. And he says, That this Likeness was Prefigur'd in the Likeness of the Two Goats, the Scape-Goat, and the other offer'd in Sacrifice, Lev. xvi.

II. T. E. has another Pleasant come off, p. 161. He says that
G. W.

G. W. oppos'd W. Burnet only as to the Opinion of the *Millennium*, or *Thousand Years Reign of Christ upon Earth*: And that this was the *Third Coming of Christ*, which G. W. Denys. Whereas, neither in Burnet nor G. W's Book is there one Word of *Millennium*, or any thing like it; but their Dispute was only concerning the *Last Judgment*. So that this must pass among the rest of T. E's *Supposes*, to help him out at a Dead Lift.

III. But if T. E. must Down, he is Resolv'd to Fall in Good Company: For p. 162. he makes St. Paul as *Fallible* as himself. He supposes that St. Paul did Expect the *Day of Judgment* to come in his time, from 1 *Thess.* iv. 17. *We which are alive, shall be caught up in the Clouds, &c.* G. Keith says, That the *Apostle's* using the word *We*, there [we that Remain] is an *Enallage Personæ*, putting [We] for [they] like that of James, *Therewith Bless we God; and therewith Curse we Men*, James iii. 9. But says T. E. Though he delivers it positively and like a Dictator, yet I see not why he must needs be believed: Why might not the Apostle speak in the first Person [We] as supposing that Great and Extraordinary Appearance of Christ, was so near at hand, that it might Probably fall out in his time? Why might he not? I'll tell you Why, Mr. Ellwood, because it did not fall out in his *Life-time*: And if he thought it might, then it will follow, that he was mistaken: And consequently, that what he wrote was not *Truth*: and so not only the Authority of this *Epistle*, but of All His *Epistles*; and of all the rest of the *New Testament*, will fall to the Ground; for did not He write by the same Spirit as the other *Pen-Men* of the *New Testament*? And you cannot think to come off by such a Text as 1 *Cor.* vii. 6. *I speak this by Permission, and not of Commandment*. For, concerning the other Text, he says expressly, 1 *Thess.* iv. 15. *This we say unto you, by the Word of the Lord*: And if He was mistaken in this, then was He Guilty of Great *Blasphemy*, to speak a *Lye* in the Name of the Lord: And we cannot Believe one Word of this, or any thing else that He either said or wrote.

I Expect now that T. E. should tell me, That he only made a *Quare* of this; and put a *Perhaps* to it. 1st. This was a very Reverend *Suppose*, to throw down the whole *Scriptures* all at once! But 2^{dly}, T. E. goes further than a *Suppose*; for he afterward Positively Asserts it, and endeavours to Prove it thus. For as the *Apostles* (says he) accounted the Times they Lived in the Last Days or
Last

Last Times—so they thought the End of the World was not far off. What else made Paul, when he had told the Corinthians, That the things he had Related were written for our Admonition, add, Upon whom the Ends of the World are come? 1 Cor. xi. 11. Why else did Peter say, The End of All things is at Hand? 1 Pet. iv. 7.

And now I am come to vindicate the Apostles against T. E. He strikes Home! Therefore let him know, That by the *Latter Times*, and the *Last Times* was understood, The *Last Dispensation* which was to be Given to the World, viz. That of the Gospel, or the *Messias*. Which Time was usually call'd by the Jews, the *ἂλδν ὁ μέλλων* The Age that was to come, or the *Last Age*. But now as to Saint Paul, who seems homest Charged, He has, as foreseeing such misconstruction of his Words, or some having so misconstrued them, fully Clear'd himself, and the other Apostles, in a following Epistle to the Thessalonians, 2 Thess. ii. 2. Now I beseech you Brethren (says he, with Great Earnestness) by the Coming of our Lord Jesus Christ; and by our Gathering together unto Him, That ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand. Let no Man Deceive you, by any means, for that Day shall not come, except there come a Falling away first, &c. But T. E. will not Believe him, or else he must not believe G. W. who says in a Book he and others wrote, Anno. 1659. call'd *A Brief Discovery of the Dangerous Principles of John Horne, &c.* p. 9. And as for that 1 Thess. iv. 15. concerning the Coming of our Lord from Heaven, which these Men aforesaid would blindly put Afar off—The Saints who then were Alive Remained unto it—so their Conversation was in Heaven (i. e. a Heaven within them; for) they did not say their Conversation was at a Distance off above the Clouds, from whence you look for a Christ—And thence concludes. That your Faith, which is not Grounded in Christ's Appearing In you, is to be turned up by the Roots. In the Title Page, This Book is said to be wrote, By the Truth which is in George Whitehead, John Whitehead, and George Fox the Younger. I will not detain the Reader with Applications. These things are so Gross, as not to be made Plainer.

IV. The next Quotation is, p. 164. G. W's words before mentioned. Dost thou look for Christ's coming again to appear outwardly, in a Bodily Existence? if thou dost, thou may'st look until thy Eyes Drop out, before thou wilt see such an appearance of Him. This is in his

his Book Intituled, *The Nature of Christianity*, &c. p. 29. And here T. E. crys out of *Fraud and Falseness* in G. Keith, for leaving out these Words, *as the Son of Mary, Dost thou look for Christ*, as the Son of Mary, *to appear*, &c. which mean no more than *Christ*, in His true *Human Nature*; and the same *Body* which He took of the Blessed *Virgin*, in opposition to the *Quaker* Notion of understanding *Christ's* Coming only of the *Inward and Invisible* Appearance or Manifestation of *Christ* in the *Heart*. And T. E.'s objecting against this, of *Christ's* Coming, *as the Son of Mary*: do's further Confirm us, that these *Quakers* do not mean His Coming in His true *Human*, and *Outward Body*. T. E. Objects too, that these words, *to save thee*, are not Repeated in this *Second* Quotation of G. W.'s words. Which has been spoke to before, and so I dismiss this Head. As I do likewise a long Contest, which lasts as far as p. 177. Concerning some *Letters*, and other Papers in M. S. which G. Keith Produc'd, full of the *Heretical* Delusions before mention'd: And which T. E. *Confesses* and *Denies*, as if he were Mumbling of *Thistles*; and Interlards with *Billings-Gate* against G. Keith: with which I do not meddle. And having Proofs sufficient out of their Printed Books; I will not trouble the Reader with Examining of their *Manuscripts*.

V. T. E. Comes to defend himself, p. 177. and a Quotation of his own, which G. Keith cited out of a Book of T. E.'s call'd *A further Discovery*, &c. p. 99. *Viz. In comparing the Books of Friends, to the Books of them call'd the Greek and Latin Fathers, he (G. K.) has not done as a Friend and Brother, but as an Enemy, in supposing Friends Books to have been Written by no better Guidance, nor clearer sight, than theirs, who Lived and Wrote in those Dark Times*. T. E. is very Angry that the *Auditors* at *Turners-Hall*, shouted at this Quotation. And well they might. To see the most *Ignorant* and *Heretical* of all the *Sects* that ever were in *Christendom*, thus to set up themselves above the *Primitive Fathers* of the *Church*; and to Prefer their own Writings, who could not rightly spell their own Mother-Tongue, (*Illiterate Mechanicks!*) to the Great *Athanasius*, *Basilius*, the two *Gregories* (*Nazianzen*, and *Nyssen*) *Cyril*, *Ambrose*, *Epiphanius*, *Chrysostom*, *Hierom*, *Augustin*, *Hilarius*, &c. All of whom T. E. Instances by Name, p. 178. As Inferior to the *Quakers*; and ascends Higher, to the *Second Century*, and p. 179. Names *Cyprian*, *Tertullian*, and *Origen*. None of these were to be
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Compar'd with *George Fox*, and his Disciples! These were *Dark Times*, to the Year 1650. when the *New Light* of the *Quakers* Arose in our Hemisphere! When (the *Church* being pull'd down) the *Vilest*, and most *Monstrous*, and *Numerous* Spawn of Multifarious *Sefts*, that ever the *Bottomless Pit* spew'd forth, at once, were, with a *Thousand* other *Devils*, let loose amongst us! A just Punishment for our *Schism*, and *Rebellion*! And we are still left to War with the *Tayle* of this *Hydra*, which is Gathering New-Life; and if it should (for our Sins) Prevail, our *Last State* wou'd be worse than the *First*. Who can refrain from Indignation! to see such a *Conceited*, *Sensless*, most *Ignorant* and *Blasphemous* Crew, Destitute of *Common Modesty* or *Shame*, wipe their Mouths, and Gravely set up themselves above all the *Glorious Lights* of the

Church, *Confessors* and *Martyrs*, ever since the *Apostles*; whom they *Damn* as *Apostates*! As their Execrable Father *G. Fox* said, in his *Great Mystery*, p. 89. *That the Quakers have a Spirit given them beyond all the Fore-fathers, since the days of the Apostles, in the Apostacy.* T. E. Quotes scraps out of *Perkins*, *Jurieu*, and *Dalley*, to shew *Errors* in the *Fathers*, who did not pretend to *Infallibility*. Tho' these Modern Authors have made much too Bold with them. (There are *Spots* in the *Sun*) but this must not *Eclipse* their *Light*; and *Glorious Gifts* they had from *God*; whereby they supported His *Gospel*, with Irresistible *Learning*, *Piety* and *Constancy*, even to the *Death*. *God* charges His *Angels* with *Folly*; and suffer'd *Imperfections* in His *Apostles*. *Peter*

Deserv'd to be *Blamed*; and even *Barnabas* was carry'd away with his *Disimulation*. There were great Failings in *Noah*, in *Lot*, in *Moses*, in *Sampson*, in *David*, in *Solomon*: And the *Quakers* (who, while in the sink of *Herefie* and *Corruption*, Boast of *Sinless Perfection*) may set themselves above all these, by the same Rule. But what is so Extravagant, that they dare not, that they have not done! *William Shewen* (a Great *Quaker* Writer and Preacher; and Highly Extoll'd by them, at his solemn *Funeral* about two Years ago) in his *Treatise concerning Thoughts and Imaginations*. Printed 1685. p. 25. Sets up a *Quaker*, as *Meeker* than *Moses*, *Stronger* than *Sampson*, *Wiser* than *Solomon*, and *more Patient* than *Job*—*Harmeless* and *Innocent* as He (*Christ*) was. If the Reader be *Astonish'd* at this; he will see more, p. 37. Where the *Quakers* pretend to become even beyond the Out-

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ward Christ, or Jesus; They can come to God now without Him; And Worship Him no more. Not to Jesus (says he on the Margin, that you may take the more Notice of it) *The Son of Abraham; David, and Mary, Saint or Angel, but to God the Father, all Worship Honour and Glory is to be Given, thro' Jesus Christ.* i. e. Thro' the Inward Christ or Light within. But to Worship the Outward Jesus, the Son of Mary, he Ranks with the Worship of Saints and Angels. And his Ascension and Sitting at the Right Hand of God, W. Shewen will not have it understood of the Outward Jesus, but only of this Inward Christ, p. 38. *Who, when he is thus known to perform all these Offices in His People, he is then, by such, known to sit down at the Right Hand of God—He is then also known to Surrender up the Kingdom to the Father.* And in the Margin he puts this Note, *Viz. This is the Ascending of Christ up where He was before He Descended.* Turning all this to the Inward Christ, or their Light within; Perform'd within them; where they have an Inward Ascension, an Inward Right Hand of God, an Inward Kingdom, an Inward Delivering of it up, &c. And denying any thing of this to be perform'd Outwardly, or to belong to the Outward Jesus. Now T. E. is desired to shew any such Errors as these; and the Denial of these Four great Essentials of Christianity; which is Charged and Proved against him, and his Partners; and is the Subject of our present Discourse.

1. Faith in Christ, as he Outwardly suffer'd at Jerusalem, to our Salvation.
2. Justification by His Blood outwardly shed.
3. The Resurrection of the Dead.
4. The Future Judgment.

He is desired to shew any such Errors as these, in those Fathers, whom he so much despises. No, If any had Publish'd such Doctrines as these, in those which he calls Dark Times, they had been spew'd out of the Church, with the utmost Abhorrence. Many were cast out for much less Errors than these. Nor ought such Errors to be Tolerated in any Christian Nation. And it is an horrible Scandal that such shou'd be suffer'd to pass under the Name of Protestant. It is enough to make that Name odious to all other Christians. From the Place last quoted to p. 197. There's nothing but a wrangling Personal Dispute betwixt T. E. and G. Keith, about some Papers Exhibited by the one against the other. All which I pass over. And come to G. Keith's Appendix to his Narrative, which T. E. begins there to Consider.

SECT. V.

The several Charges in the Appendix.

THese are some further Instances upon the *Four Heads*, which are the Subject of the *Narrative*: And a few other things which come in by the by, and might have been spar'd. But that this Reply might be *Full*, I proceed to Examin them.

I. A Quotation out of G.W's Book call'd *The Divinity of Christ*, &c. is set down, p. 198. Wherein he deny's either the *Soul* or *Body* of *Christ* to be *Human*, or that he had an *Human Nature*, and he says, that the *Blood* of *God*, with which He purchas'd His *Church*, *Acts* xx, 28. Was not the *Blood* of the *Human Nature*. And where doth the *Scripture* (says he) call the *Blood* of *God* *Human*, or *Human Nature*? To this T. E. Answers, That *Christ*; was not of a meer *Earthly* *Extraction*: That there was more of *Divinity* even in that *Body*, than in the *Bodies* of other *Men*. Which none, hardly the *Socinians* will Deny. But T. E's Inference is not Good, That because *Christ's* *Body* had more *Divinity* in it than other *Mens*, that therefore it was too *Heavenly* to be call'd *Human* or *Earthly*. For the *Hypostatical* or *Personal* Union of his *Human* with his *Divine* Nature, did not Destroy or Swallow up his *Humanity*, as the *Eutychians* held: But his *Human* both *Soul* and *Body*, are still, and for ever, Truly and Properly *Human*, else he were not Truly and Properly a *Man*. And the not knowing of this, has greatly Misled the *Quakers*: Who, if they had given themselves but a little to *Human Learning* (which they despis'd, because they had it not) and had known the Ancient *Heresies*, which were Condemn'd by the Church in several Ages; they wou'd not have fallen in with so many of them, as they have Ignorantly done. T. E. wou'd not have given such an Answer as he do's here, That *Christ's* making his *Soul* an offering for *Sin*, was true, and so it is (says he) in a *Figurative* *Manner* of *Speaking*. Which was the very *Words* and *Excuse* of these *Primitive Hereticks*; who said, That *Christ's* *Passion* was not *Real*, but only in *Appearance* to *Mens* *Eyes*. And if His *Body* was but a *Vail* or *Garment*, wherein He dwelt, as the *Quakers* and *Socinians* do make it. Then indeed His *Sufferings* were no other than *Figurative* or *False*; and He cou'd no more be said to have been *Crucify'd*, than a *Man* would be *Crucify'd* if his *Cloak* or *Garment* was *Crucify'd*. And thus it must be, if *Christ's* *Human Nature*, was not *Hypostatically* united to His *Divine* Nature, so as both

to make but one *Person*, as *Soul* and *Body* is in *Man*. For otherwise the *Soul* cou'd feel nothing, or be said to suffer for whatever was done to the *Body*. And T. E's Argument, and G. W's which he Recites, is most Ridiculous, that Christ's *Soul* was *Immortal*, and cou'd not be put to *Death*. So is every Man's. And when we *Kill* a Man, nobody says, that we *Kill* his *Soul*. But as the Separation of *Body* and *Soul*, is *Death* to us; So it was, and as Really, to *Christ*: And not only *In a Figurative manner of Speaking*, as T. E. (with the Ancient Hereticks) do's contend.

II. Page 202. There is a Quotation of G. W's brought out of his *Answer to T. Danson's Synopsis of Quakerism*, wherein he denies *That there is continual need of Repentance*. And T. E. Justify's it, by supposing, that the *Quakers* are free from *all Sin*. Else, there must be *Continual need of Repentance*. I will not enter now, upon their most Exploded Title to a *Sinless Perfection* (having done it sufficiently elsewhere) I only mention this now to shew their *Infallible Hardiness* in pretending still to it, after it has been expos'd even to *Laughter*; and as many *Failings* shewn of these *Perfect, Sinless* Creatures, as wou'd make any of the *Prophane* to appear *Ridiculous*. And this Pretence to a *Sinless Perfection*, is not the least *Gross* of their *Imperfections*: And shews the Excess of their *Spiritual Pride*. For which they may Read their Sentence, 1 *John* 1.8. *If we say that we have no Sin, we deceive our selves; and the Truth is not in us.* For, as *Solomon* says, *Prov.* xx. 9. *Who can say, I have made my Heart clean, I am Pure from Sin?*

III. The next Quotation is, p. 202. Where G. W's Perversion of *Isa.* ix. 6. is set down in his *Hee-Goats Horn*, &c. p. 51. He turns that most expresse Prophecy of *Christ*, viz. *Unto us a Child is Born*, &c. To an *Allegorical* sense of *Christ within*, and His being *Born* in our *Hearts*. And says, that he was thus *Born* in *Isaiah* himself who wrote these Words, *Who had also been as with Child*, says he i. e. Of *Christ*. T. E. In Defence of this, says, p. 203. That this was meant of *Both*, viz. Of *Christ's Outward* and His *Inward Birth*: But this is false; for the Prophecy was only of His *Outward Birth*. And if it can be turn'd to the *Inward*, how shall we thereby convince the *Jews*, as to the *Outward Christ*? This Liberty of Interpretation will confound all the Prophecies of *Christ* in the *Old Testament*. And it is Remarkable, that *Isaac Pennington* a *Quaker*, having wrote a Book, Intitul'd, *Some Queries and Answers of deep concernment to the Jews*, and Design'd purposely for *Their Conversion*, do's not, through the whole, once Name the *Outward Christ*; but bids them only look to their *Light within*.

within. T. E. Quotes a Book of G. Keith's call'd *The Rector Corrected*. p. 30. In Justification of this Exposition of his *Isa. ix. 6.* To mean both the *Outward* and the *Inward Birth of Christ*. And tho' my business is not here to Vindicate G. Keith, yet I had the Curiosity to look into that Book of his, & find, that this *Text* was not so much as under Consideration, or once Nam'd, in that place, but he was treating there wholly of another Subject; and which is no ways Applicable to this.

IV. The next Quotation is p. 203. G. W. in his Book call'd *The Hinges Horn broken*, p. 33. 34. Charges this (among others) as an Error in J. Horn, viz. *That when Paul saith Christ was seen of him last, 1 Cor. xv. 8. He must needs mean it of His Body seen, and seen by Bodily sight. Which is contrary (says G. W.) to Gal. i. 16. To this says T. E. that if G. W. had deny'd that Christ was Bodily seen of Paul, that had not Allegorized away Christ's Resurrection.* And this is all he says to it. But if Christ was not Bodily seen of Paul, then was Paul a false Witness of Christ: For, in that place 1 Cor. xv. He Names himself among other Witnesses to Christ's outward Resurrection. *He was seen (says St. Paul v. 5.) Of Cephas, then of the Twelve; After that he was seen of above 500 Brethren at once; after that he was seen of James, then of all the Apostles; and last of all he was seen of me also.* Now if he was not seen of Paul, then was he seen of none of the Rest: And so they are all together False Witnesses. As St. Paul makes the Inference, v. 15. *Yea, and We are found False-Witnesses of God; because we have Testified of God, that he Raised up Christ: Whom he Raised not up, if so be that the Dead Rise not.* But T. E. says, quite contrary to this Reasoning of St. Paul, That tho' we shou'd deny that Christ was Bodily seen of Paul, yet this wou'd not Allegorize away Christ's Resurrection. St. Paul thought that it wou'd totally overthrow it, and all our Faith with it. And moreover, That to deny the Resurrection of our Bodys, do's Infer the Denyal of Christ's Resurrection. As he Argues, ver. 12, &c. *Now if Christ be Preached, that he Rose from the Dead; how say some among you, that there is no Resurrection of the Dead? But now if there be no Resurrection of the Dead, then is Christ not Risen: And if Christ be not Risen, then is our Preaching vain, and your Faith is also vain.* You see how these Articles of our Creed, the Resurrection of Christ, and our Resurrection, are linked so closely together, that they do mutually suppose one another; and taking away of the one, do's destroy the other. Therefore I do Earnestly Recommend it to the Quakers, to consider from whence they are Fallen; how their Error as to our Resur-

Resurrection has taken away likewise the *Resurrection of Christ*: And the denial of his *outward Resurrection*, is Rending our *Faith* vain; and overturning the whole Foundations of *Christianity*: Of which this of the *outward Resurrection of Christ* was the main Pillar: And therefore, in the Choice of one to succeed *Judas*, it is said, *Act. i. 21*. That he must be chosen out of those who had been *Eye-Witnesses of Christ* all along, that he might be *a Witness with us* (said the Apostles) of *Christ's Resurrection*. This was the *Hinge*, and very *Basis* of the *Christian Faith*. Which the *Quaker New Light* has wholly overturn'd.

V. Page 204. The Perversion of that Text *Isa. LIII. 9*. Is instanc'd *He made his Grave with the Wicked*, which R. Hubberthorn (of the First Rank of *Worthies* among the *Quakers*) to favour their Notion of the *Inward Christ*, or *Light within*, *Suffering*, *Dying*, and *Rising* again in the *Heart*, Corrupts thus, *He made his Grave in the wicked*. To this says T. E. First, That R. Hubberthorn did not mention, *Isa. LIII*. As if a Man might not repeat a *Text*, and that it were not usual, without Quoting *Chapter and Verse*. Secondly, He says, that R. H. was not there treating *Of the General Resurrection, or the Resurrection of the Body*. His words are, *Christ the Seed made his Grave in the Wicked, and in the Rich in his Death; and out of that Grave shall rise with his Body into Everlasting Life*. And adds, *If thou canst Receive it, thou mayest be satisfied*. Right! *If thou canst Receive it!* There you are pretty secure. For who can receive such Unintelligible *Jargon*. T. E. is desir'd to tell us, what they mean by the *Christ* or *Light within* *Rising* out of the *Wicked*, into *Everlasting Life*. But to his Answer. He says this was not spoken of the *Resurrection*; whereas it is Plain, that it was spoken of the *Resurrection*, and of nothing else. Unless he will say, that by *Rising* out of the *Grave*, they do not mean a *Resurrection*; and so give us a New Language; and have secret meanings of their own for words, that no body may understand them. Which I am afraid is the Case.

VI. Here follows a War about *Contradictions* in G. W. with which I will not meddle; thinking it not worth a Victory to find *Contradictions* in him. But I will only mark where he discovers his *Principles* as to *Religion*. As at the end of p. 205. and beginning of p. 206: Did G. W. (says T. E.) ever call or own *Christ's Body*, now in *Heaven*, or while it was on *Earth*, to be *Terrestrial*, or of the *Earth*? Then it was not a true *Human Body*, while on *Earth*, or now in *Heaven*: And
Christ

Christ was not *then*, nor is *now* Truly and Really a Man. But of this enough before.

VII. Page 207. T. E. makes a nice Distinction betwixt *Summoning God as a Witness*, as he words it, and declaring such a thing as truth *In the Presence of God*. He says, one is an *Imprecation*, especially the words *So help me God*; but that the other is not. But when I declare a thing as *In the Presence of God*, is there not an *Imprecation* Implied, if I speak *False*? But this touches a sore place of the *Quakers*. For there was nothing wherein they were more Positive, than of the Unlawfulness of *Attesting God*, in whatsoever Form, in any *Worldly* business, or going beyond plain *Yea* or *Nay*. And that every such *Attestation* was by them counted an *Oath*, and utterly Forbidden under the Gospel. *What!* (say they, in a *Treatise of Oaths*, Presented to King and Parliament, 1675. Signed by *William Pen*, *George Whitehead*, and 11 more, p. 17.) *make God, the great God of Heaven and Earth, our Caution in worldly Controversies, as if we would bind him to obtain our own Ends!* It is to make too Bold with him, &c. And p. 74. putting the Question. *What shall we say is beyond Yea and Nay?* *Ans.* *Without doubt, an Oath.* And in their Book call'd *A Positive Testimony against all Swearing under the Gospel*. Printed 1692. p. 23. *The Appealing (after any manner) to God as a Judge, or any ways using his Sacred Name, or Mentioning any thing whereby it may be Implied, as by Heaven, Earth, &c. When Relating only to Human, Worldly and Inferior matters, may be Granted to be an OATH.* And p. 31. *How can any Invoke God for a Witness, or any other Purpose; or any ways Employ or use his Sacred Name, for a security in Earthly matters, if it was not a PROPER OATH?* And p. 39. *From hence it may be seen an Invincible Reason against Swearing, and the Naming or using God's Sacred Name, any ways, to Confirm the Truth of my Speech, Relating to Human and Worldly matters.* And p. 46, 47. *With what Face or Pretence can any that sincerely Profess Christianity take any Oath, or use any Higher Expressions for Confirming Human and Temporal matters, than Christ's Evangelical sentence of Yea, Yea, and Nay, Nay; or what is Equivalent thereto? And what Christian Men or Magistrates, or Powers of the Earth can Lawfully Prescribe or Require more than Christ hath Permitted herein?* Yet all this Notwithstanding, they have, the very last Session of Parliament, not only submitted, but Employ'd their Interest to obtain; and when opposition was made, struggled hard; and at last Prevail'd for an *Act* of Parliament, that they shou'd be admitted to use in *Temporal*

poral Courts, and for Worldly Matters, this *Form* of giving their Evidence, *In the Presence of Almighty God, the Witness of the Truth of what I say.* For they found themselves Pinch'd in their *Temporl Affairs* (which at first, were very small, when they set up their Principle against *Swearing*; but since are grown very Considerable; and they have now as large a share of *Mammon*, as most in the Kingdom, which is often Risqued) by their refusing to *Swear* in matters of *Law*: And they have hit upon this *Medium* to Reconcile their *Interest*, and their *Consciences* together. But which has got the better I leave the Reader to Judge. However to qualify the latter a little, they have since published a *Collectin* of *Testimories* out of the Writings of their Ancient Friends (wherein all *Contradictions* are to be found) to justify their present Proceedings, which with the *opposite Testimonies* (some whereof are above Recited) are Printed by *John Pennyman*, who remain'd a Member of their *Fraternity*, till such *Contradictory Practices* as these drove him from them.

VIII. Page 209. *T. E.* excuses *W. Penn* for saying, in his *Rejoinder* to *J. Faldo*, p. 179, 180. That to deny the *Locality* of *Heaven* and *Hell* was not *very offensive*; by giving this Definition of *Locality*; viz. *Certain particular Places or Parts of the World, set out, bounded and limited to any certain and determinate Dimensions.* Well: How do's this Excuse it? If this be so, then is not *Christ's Body* in any certain place, bounded and limited to any certain and determinate Dimensions; i. e. in no place at all; for all space is thus determined and limited; else it were not space. And if *Christ's Body* be in no Place, then has He no *Body*; for every *Body* must be in some Place or other. And if this be not *offensive*, then what can be? But *T. E.* says, 2dly. p. 210. That *W. P.* only said, it was not *very offensive*. Which *shews* (says *T. E.*) that he held it to be *offensive*, and was offended at it. Goodly! Goodly! Very angry he was indeed! But why not *very offensive*? is the taking away any *outward*, that is, any *Local Heaven* or *Hell*, and the Truth of *Christ's Human Body*, but a little *offensive*? No. But very pleasing to the *Quaker Light within*, which wou'd turn all these *Inward*; and make but an *Allegory* of them. And in this case, *not very offensive*, means the same as not *offensive* at all. And it is a common *Phrase*; especially when we wou'd *Excuse* any thing; and to *Insinuate* our *liking*, at least, not *dislike* of it: Particularly where the Case is such, that our *open* and *positive Commendation* might be ill taken. It is like *Sounding the Depth of the Water*, that we may know how far we can

go without Danger. But if these be such small offences, and easily past over, I wou'd fain know what those *Monstrous* things are, for which the *Church of England*, and other *Professions* have been *Stigmatized* by the Name of *Baal's Priests*, *Devils Incarnate* and such like Appellations, with which I will Durty no more of my Paper? Why, verily for Preaching up the *Locality* of *Heaven* and *Hell*, and of the *Body of Christ*, now *Locally* in that *Local Heaven*: And thus Running out from the *Quaker Allegorical Doctrine*, of finding all these *within* us, and no where else. This is the Grand Quarrel the *Quakers* have against us. For they can Name none other.

IX. There is another Position which gave very little offence to *W. P.* as Sorting with a most *Blasphemous* and *Absurd* Notion of the *Quakers*, that the *Soul of Man* is a *Part of God*. Which is fully prov'd in *The Snake in the Grass*, Sect. 2. Where *G. Fox's* words are Quoted making our *Soul* of the same *Person* and *Substance* with *God*, without *Beginning* or *Ending*, and *Infinite* in it self, to be *one Soul* with *God*, a *Part of His Substance*, *Essence*, and *Being*. But this is something Mollify'd, as to the Expression, in that which *T. E.* says, p. 210. Was not very offensive to *W. P.* *Viz. Assigning to it* (the *Soul of Man*) *something more of Divinity than the usual opinion doth*, as *W. P.* says in his *Rejoinder to John Faldo* p. above quoted. What was that *something*? And what more of *Divinity* is it which the *Quakers* ascribe to the *Soul*, than the *usual opinion doth*? The *Divinity* is not *Divided*; and therefore if we Truly and Properly Partake of any *Part* of it, we partake of it *All*. *Man's Soul* was *Breath'd* from *God*: and made a *Glorious Image* of him; and partook of many *Excellencies* and *Endowments* which were *Communicated* to it by *God*: All this *The usual opinion doth* ascribe to the *Soul*. But what *more* is it, which the *Quakers* wou'd have? Even what I have above told you out of the *Founder of their Faith*, *G. Fox*. And if this had not been *Pleasing* to *W. P.* he wou'd not have been a *little* offended at those General Expressions which lead to this; and which do *Imply* all this. He wou'd not have ascrib'd *more of Divinity* to the *Soul* than the *usual opinion doth*; since that *more* is *Rank Blasphemy*. But this he wrote in his *Younger* days, in the *First Flights* of his *Zeal*, and new *Conversion* to *Quakerism*; when the *Fascinations* of that *Spirit* were *Fresh* and *Vigorous*. But I *hope*, and desire to *believe* that he will do it no more. And that he gives *T. E.* little thanks for those *Lame Defences* which he had made for him.

X. The next thing observable, is the *Quakers* Notion of a Church, which T. E. p. 210. Says must not be taken with Respect to Particular Persons (tho Faithful or Believing) but with Respect to a Gathered People; which (says he) is both the Common and True Notion of a Church. And, in this sense, he boldly stands to it, that the *Quakers* are the onely Church of Christ upon the Earth. He says, p. 211. That this is no Presumption in them to affirm, nor ought to be offensive to others to hear, (since we (says he) therein Claim no more to our selves, than every other Body of Professed Christians claim to themselves; Namely, that they, and they onely (as a Gathered People) are the true Church of Christ. But of all these Bodies of Christians which T. E. Names, I know of none with whom the *Quakers* do joyn in this, but onely the Church of Rome. For the Church of Rome onely (except the *Quakers*) make themselves the Catholick Church, excluding all others (as a Gathered People) who are not their Communion. But the Church of England never yet call'd herself The Catholick Church, or excluded others, even as a Gathered People, from being Members of The Church. The most Rigid for Episcopacy, allow all Episcopal Churches, to be Included within the Denomination of The Church; which Appellation none of them (Rome onely Excepted) do confine to their own Church. And this brings in the Churches of Great Britain, Denmark, Sweden, and vast Empire of Russia in Europe; the whole Greek Church, spread far both in Europe and Asia; the Armenians, Georgians, Jacobites, the Christians of St. John and St. Thomas in the East-Indies, and other Oriental Churches; the Coptics in Egypt, and the large Region of the Abissyns in Africa. All which Churches are, and ever have been Episcopal. And do far outnumber all the Anti-Episcopal Communions in Britain, France, Holland, Switzerland, Piemont, Geneva, and a few other Hans-Town in Germany; which are all of them in the whole World. And their Rise but about 150 Years ago. So small a Proportion do these Modern Dissenters from Episcopacy bear, either as to Antiquity or Numbers, to the Episcopal Churches of the World; without Reckoning those of the Romish Communion; who are indeed the greatest opposers of Episcopacy, Reducing it all to the See of Rome; which onely they term Apostolical. But all these, and all the other Dissenters above Nam'd together with them, will not amount to a Tenth part of

the Number of those in the Communion of the above-Nam'd *Episcopal Churches*, none of which ever own'd the *Supremacy of Rome*, except *Denmark and Sweden*, who have, with us, thrown it off. And all these, the *Church of England* do's own as *Churches*, and each of them as Members of the *Catholick Church*: And no one of them do's assume to her self the Title of *The Church*. None but the *Church of Rome*, and the *Quakers*. If any other of our little *Dissenters* do assume this to themselves, we will give them into the Bargain. But I believe there is none of them will Pretend to it.

And now since *T. E.* does own that a *Gathered People*, and not *Particular Persons* (however Holy) is the *Common* and true *Notion of a Church*; I wou'd Gladly be inform'd where the *Quakers* do Place the *Church* before *G. Fox*? Or was there no *Church of Christ* before? Did it quite fail out of the World? And were *Christ's Promises* defeated, which said, that it shou'd never *Fail*, or the *Gates of Hell* prevail against it? If he says, That there were particular Persons, in all Ages, of their Principles.

1. They can shew none such, except the vilest *Hereticks*, who were condemn'd by the whole *Catholick Church*.

But 2dly, This, if it could be prov'd, would not do their business; Because *T. E.* has here confin'd the *Notion of the Church* to a *Gather'd Body of People*.

Then either there was such a *Gather'd Body* before *G. Fox*, which the *Quakers* are oblig'd to shew, or otherwise there was no *Church of Christ* before *G. Fox*; or otherwise the *Quakers* are not *The Church* now: Because they have separated from All other *Gather'd Bodies of Christians* in the World. It is left to the *Quakers* Choice, which of All these Absurdities they will fall under; for it is impossible to avoid them All.

If they think to *Retort* (which is no *Answer*), That this is like the Question which the *Papists* do ask at us, *Where was your Church before LUTHER*?

Ans. This is not, where *THE Church* was? And if the particular *Church of England* were lost, as the *Seven Famous Churches* to whom *St. John* wrote in the *Revelations* (and she has no more Promise than they), yet *THE Church* is not lost, of which she is but One Member: And All the above-nam'd *Episcopal Churches*,
who

who never submitted to the *Pope of Rome*, are abundantly sufficient to Repel that Frivolous Objection of the *Papists*, as if there had been no Church of Christ before *Luther*, except onely the Church of *Rome*. But to the *Quakers*, who make *Themselves Only* to be THE Church, this is an Invincible Argument: And they will never be able to struggle from under it.

And it is to be observ'd how the *Papists* and the *Quakers* are alike involved, by this Contradictory Pretence of setting up a *Particular* for the *Universal* Church. Christ has promised to his Church, That it should never *fail*, or *fall* from the Faith, i. e. He will always preserve such a Church somewhere or other: But the Promise is to no *Particular* Church. Now when a *Particular* Church arrogates to its self the Title of THE Church, it is consequential to this, That she should set up for *Infallibility* too: Which *Rome* and the *Quakers ONLY* have done (and it obstructs *Both*, in Returning from their *Errors*) who *ONLY* have assum'd that *Presumptuous Title*: Which whoever does, as *Gregory the Great* said, is a *Lucifer* for *Pride*, and the *Fore-runner* of *Antichrist*. This the *Papists* and *Quakers* have to divide among themselves. And the Contradiction of the *Stile*, *Roman-Catholic*, i. e. *Particular-Universal*, is as Applicable to A *Quaker Church* for THE Church.

Here, by the way, let me shew the Extensive Charity of the Church of *England*, and other *Episcopal Churches*, above that of *Rome*, and of these *Narrow* and *up-start Dissenters*; who wou'd confine the whole Church of God to themselves. But as *St. Cyprian* said of the Bishop of *Rome*, That while he sought to thrust other CHURCHES from him; he onely thrust himself from the CATHOLICK CHURCH; So have these, in a much more plain and open manner; and with such *Absurdity* as is *Loathsome*. To hear such an *Ignorant wretch* as *Solomon Eccles*, a Prophet and great Preacher of the *Quakers*, say, in his *Quakers Challenge*, p. 2. 3. An. 1668. the *Quakers are in Truth*, and none but they! Which T. E. Repeats, p. 212. (Being objected by G. Keith) and gives no other Answer, but *I have not seen that Paper, that I remember*. But passes no Censure or Reflection upon it.

If the *Quakers* should say, That their Charity is as Extensive as that of the *Episcopal Churches*, which extend the Notion of

The Church only to themselves: And the *Quakers* do it to themselves. Let them consider how far theirs is extended, viz. To a few in *Pensilvania*, and some other Colonies of the *West-Indies*, which, besides the *Quakers* here at home, are all the *Gathered Bodies* they have to Brag of; Except a very Few, and *Inconsiderable* in *Holland*; and much Fewer in one or two places in *Germany*. But let them all come in, they bear not the Proportion of a *Mole-Hill* to a *Mountain*, to the *Episcopal Churches*; which are all the whole *Christian World*; except a small parcel of *Wens* or *Warts*, which have lately grown to the Body of the Church, in these *Western Parts*. But then again: The Charity of the Present *Episcopal Churches* extends Backwards, to all the *Ages* of the Church, ever since *Christ*: For all these have, every where, and always been *Episcopal*, without one Exception, till of very late years, and onely in this Corner of the World. But the *Quaker* Charity can extend no farther Backward than *G. Fox*, in the year 1650, but 48 Years agoe: For, before that time, they cannot pretend to any *Gather'd Body* of People, that ever was in the World of their Principles or Perswasion. So that this Comparifon, lets them see their *Diminutive Novelty*; and ought to turn their Faces from whence they came.

XI. Page 213. There is a dispute concerning a very offensive Passage in *W. P's Rejoinder* to *J. Faldo*, p. 310. Which *G. Keith* says is *Nonsense*, or *Anti-Christian Doctrine*; as being Intended to take away the *Humane Body* of *Christ*. For which *G. Keith* says that *W. P's* words, which follow, are given for a Reason, *Viz. Because, that Flesh of Christ is called a Vail; but he himself is within the Vail, which is the Holy of Holies, whereinto Christ Jesus our High Priest hath entered*, Heb. X. 20, 21. I confess, the words are obscure. Nor do I well understand the meaning of *Christ's* entring within his own *Flesh*, which is the *Vail*; and then within himself, which is the *Holy of Holies*. It seems to bear this meaning, that as the High Priest, having enter'd through the *Vail*, left it behind him; so that *Christ* hath left his *Body* behind him, having passed through it, into the *Holy of Holies*. Which *G. Keith* says, one *Robert Young*, a Preacher among the *Quakers* in *Pensilvania*, Did assert, and brought these very words of *W. P.* to Confirm it. Which
T. E.

T. E. p. 215. Does not deny, but says, there ought to be some other Voucher besides *G. Keith*. However, this Sense of the words is agreeable to the General tendency of that Book, which is to Depreciate the *Outward*, in Comparison of the *Inward Christ*, or *Light within*; otherwise there cou'd have been no difference betwixt *W. P.* and *J. Faldo*, who did not deny, either the *Divinity of Christ*; or the *Inward Influence* of his *Blessed Spirit* in our *Hearts*. Yet *T. E.* gives this Excuse for these words of *W. P.* That they were given as a Reason (among others) why the Body of Christ which was Nailed to the Cross, simply consider'd by it self, and Abstractedly from that Divine Life and Power which dwelt in it, shou'd not be called the Christ.

This makes the matter look much worse against *W. P.* than any thing *G. Keith* hath said. For it is certain that *J. Faldo* never said any such thing, as that the Body of Christ simply consider'd by it self, (which *T. E.* has put, as here, in a different Character, to shew that he laid the stress upon that Limitation) and Abstractedly from the Divinity of Christ, was the Christ. No Christian cou'd say or think any such thing. And therefore it was against something else, which *W. P.* disputed, against something wherein *J. Faldo* opposed him; which was, in asserting the outward Body of Christ, against the Quakers Notion of turning it all into an Allegory of the *Light within*. And (as *Robert Young*, a fellow Preacher of *W. P.*'s. understood his words above Quoted) they were intended, that Christ had Passed through, or got within the Vail. i. e. of his Body; and so left it behind him, when he went beyond it, into the *Holy of Holies*. If this was not *W. P.*'s. meaning, let him clear himself from this Defence of *T. E.*'s. which will not admit of any other Construction to be put upon it.

XII. *G. Keith* Quotes *W. P.*'s. *Truth Exalted*. Reprinted *An. 1671*. p. 13. 14. But *T. E.* throws it off. p. 216. in this slight fashion, That neither deserves nor needs any other Answer here, than a bare denial. This made me suspect something, and to look into the place; where *W. P.* is describing the Quakers Christ, as he calls it; which he does at great length, several Pages together; and from Top to Bottom, not one word of the outward Christ; but applying the most expresse Prophecies of him, to that Christ or
Light.

Light within the Heart. Unto us (says he, p. 13.) *The most Afflicted, Despised, and Forsaken by all the Families of the Earth, is a Child Born, unto us a Son is Given, we call him Wonderful Counsellor, the Mighty God, the Everlasting Father, &c.* and p. 14. *This is the Second Adam, the Quickning Spirit—The Law writ in the Heart and Spirit, put in the Inward Parts—This is the Quakers Christ.* And p. 15. —*This Universal Light—is God's beloved Son, hear ye him.*

XIII. Page 217. T. E. to save W. P. from having Sworn, by saying, *As sure as the Lord Liveth.* And yet in the *Treatise of Oaths* before mentioned, sign'd by him among others, Condemning that Form, *As the Lord Liveth*, for a direct Oath, confesses this Latter to be an Oath, but not the Former. This is very Nice! But if T. E. (the Doctor subtilis of the Quakers) had not Inform'd our understandings, any Dull Reader wou'd have been apt to think, that the Former had rather been the Greater Oath, as being more Positive; but cou'd never have seen how it cou'd have been not onely less, but no Oath at all; because it is the very words of the Latter, and every word of it, onely adding, *as sure as*, to it. But what was the occasion of W. P's. using of these words? They were the severe Sanction of a Prophecy, which (in his Book call'd *Reason against Railing*, p. 180.) he gave forth against Tho. Hicks, a Baptist Preacher, 'his opponent, in these words. *So sure as the Lord Liveth—And I testify to thee from God's Living Spirit, if thou Desist not, and come not to deep Repentance, the Lord will make thee an Example of his fury, and thy Head shall not go down to the Grave in Peace.* To this, says T. E. p. 218. *That he (Tho. Hicks) Desisted is certain; and that he did not come to Repentance, I suppose G. Keith will not adventure to say.* This is in Justification of W. P's. Prophecy, as if it had been thus Fulfilled or solved. First, By Tho. Hick's having Desisted, i. e. From opposing the Quakers. Which T. E. says, is Certain. Secondly, By his Repenting for it; which he says onely that he has Heard. And W. P's. Prophecy being Conditional, and these Conditions of it thus Perform'd, it saves his Prophecy from being a False one. But First, as to T. Hicks's DESISTING to oppose the Quakers after this; which T. E. will

will not have us to *Doubt*, because *He*, even *He himself* says, *It is certain*. Whereas the *Contrary* is *most certain*. And I can give a most certain *Demonstration* of it. For *T. Hicks* did not *Desist*, but, after all this, he Printed an *Answer* to this very Book of *W. P.*'s. wherein this *Prophecy* is ; and at the end of his *Post-Script*, he takes notice of this same *Prophecy*, and says, That if *W. P.* were his *Judge*, he believ'd that he wou'd make good his *Prophecy*, and my *Head* (says *T. H.*) *Should not have gone to the Grave in Peace*. This Book of *T. Hicks*'s is Intituled, *The Quakers Appeal Answered*. And Printed 1674. Well, but *T. E.* may say, that he *Desisted* when he had *Done*. Most likely ! *i. e.* He did not continue Writing to the last moment of his Life. But did his *Head* go down to the *Grave in Peace* ? Yes. And was he not made an *Example* of *God's Fury* ? Did he dye in *Despair* ? At least so, as to be an *Example* ? Which must be *Publick*, and *Notorious* to those about him, when he *Dyed* ; otherwise it was no *Example*. No. There was nothing at all *Extraordinary* in his *Death* : But to all *Appearance*, he *Dyed in Peace*, and with *Comfort* : And gave not the least *Sign* of *Repentance* for the *opposition* which he had made against the *Quakers*. And here, I cannot refrain to say one word to *Mr. Penn* ; That he wou'd seriously Reflect upon the *Dreadful Blasphemy* of giving forth *Lies*, in *The Name of the Lord* ! Nay, tho any thing of his *Prophecy* had befallen *T. Hicks*, yet it had been no less *Blasphemous*, and a *False Prophecy* in *W. P.* if it was not *Positively Reveal'd* to him by *God*, in some *Extraordinary* manner ; and in some other way, than the strong *Impulse* of his own *Imagination*.

But he was carry'd into this, by the *Common Track* of the *Quakers*, whose constant custom it was, and seen in all their Writings, to Publish all their *Conceits*, as the *Immediate word* of the *Ever-Living God*. And (as *W. P.* here) to Pawn the very *Being* of *God* for the Truth of their *Delusions* ; That *As sure as the Lord Liveth*, what they deliver'd shou'd so come to pass. And tho such of their *Predictions* have 1000 times been *Defeated*, and *Prov'd False*, yet this is no *Mortification* to them ; But they Persist still in the assurance of their own *Infallibility* ! Can such an Instance of *strong Delusion* be given, ever since the World began ! Pray *God* to open their *Eyes*, that they may, at last,
Consider

Consider of it, as they ought ; And recover themselves out of this *Snare* of the *Devil*, wherein they are taken *Captive* by him, at his will.

XIV. Page 218. 219. Some *Contradictions* of *W. P.* are Disputed, which I pass by, in this place, because their *Doctrines* is the subject which I now Pursue: And wou'd not Interrupt.

What follows of *T. E.*'s *Answer* is in Vindication of himself, from Charges laid against him by *G. Keith*. Which are, for the most part, upon the same Heads, which have been already Consider'd: And his Defence of himself, is after the same fashion as he has defended *W. P.* and *G. W.* by always Perverting the Question; and Imposing *False* Positions upon his opponents, that he may seem to Confute them; and hide his own *Principles* the while. Of which method having seen so much before, I will, to save Repetition, but offer you a Taste here, to verify the Character I have given of him: And to ease the Reader; who, if he be not already Tyred, I am sure I am; therefore I shall beg leave to Contract.

XV. Page 220. 221. The Charge against *T. E.* is, That in his Book call'd *Truth Defended*, p. 99. he deny'd the *Blood* of *Christ*, which was shed after his *Death*, by the *Spear*, to be any Part of the *Sacrifice*; from this Reason, because, he said upon the Cross, *Consummatum est. It is finished.* Whence *G. Keith* Inferred, That *Christ's Death* must be excluded by the same Rule, because that was after he had said *It is finished.* No, says *T. E.* That cannot be charg'd upon me, because I said, that *Christ* had pronounced, *It is Finished, had Bow'd his Head, and given up the Ghost, before his side was Pierced by the Spear.* This was onely to free himself from the Consequence of Excluding *Christ's Death*, from being a Part of the *Sacrifice*; which it does not. For if, *It is Finished*, was meant of the whole *Sacrifice*, then it was *Finished* before his *Death*. But however *T. E.* says nothing, in Excuse of his Excluding the *Blood* shed after his *Death*. Therefore that stands still Excluded by him, without any Defence.

And this does exclude the *Whole* and *Intire Sacrifice*, to which *Christ's* last Words, *It is finished*, are not Extended; but only
to

to All that he was to do and suffer *before his Death*. For as the *Bodies of the Legal Sacrifices were Burned*, that is, *sacrificed*; and their *Blood offered*, *After the Death of the Beasts which were Sacrificed*; so was it in *Christ*, whom they *Pra-figured*; his *Body pierced* and his *Blood shed*, after his *Death*, were *Truly and Properly a Part of the Sacrifice*, as much as what he *suffered before he Expired*. And as the *Legal Sacrifice* was not *compleated by the Death of the Beast*; but by the *Burning of it*, and *offering of the Blood afterwards*. So was not *Christ's Sacrifice* compleated by His *Death*; but by His *Blood Afterwards shed*. And those who *Reject That Blood*, do *mutilate his Sacrifice*, and render it *Ineffectual* to themselves.

XVI. Page 223 *T. E.* is charg'd with these Words (in his *Truth Defended*, p. 136.) *I deny that Christ came by Generation of and from the Properties of Man in Mary*. This takes away the *Humane Nature of Christ*. *T. E.* says, p. 225. he meant this only as to *Christ's Divine Nature*: Which is *Non-sense*. For none ever said, That his *Divinity was Generated of the Properties of Man in Mary*.

XVII. *G. Keith* brought a Quotation out of *T. E.'s Truth Defended*, p. 138. wherein he said. That *Jesus the Saviour was not Created*. *T. E.* Answers here, p. 226. That this *Arose from hence*, that he (*G. K.*) *wou'd make the Manhood onely to be Christ, without the Godhead*. Which *G. K.* was far from saying. Nay, but the page before, *Viz.* p. 225. *T. E.* owns that *G. K.* Had Confessed not to the *Manhood onely*, but the *Godhead and Manhood United*.

Therefore, it is plain, that *T. E.* meant to exclude the *outward or Created Christ*. And places all upon the *Inward Christ*, or *Light within*, which he says, was not *Created*, i. e. upon *Christ as God onely*, but not *Man*.

XVIII. This will appear further in what follows. *T. E.* said, in the same Book, p. 152. That *Christ is the Great Cause of Regeneration and Sanctification, Chiefly as he is Manifested Inwardly in the Heart*.

This is to Prefer his *Inward* to his *outward Appearance*; and to his *outward Birth, Death, &c.* And This is as *Abfurd* (says *G. Keith*)

As to say, the Beams of the Sun that Descend on the Earth, are the Chief Cause of the Earth's Fruitfulness; and not the Sun it self that is in the Firmament. T. E. Answers, p. 229. As if Christ (says he) were no otherwise in the Saints, than the Sun is on the Earth, Viz. by its Beams. This shews us the Heart of the Quakers, who are not satisfied with the Influences and Inspiration of Christ: But will have the very Person of Christ within them. And acknowledge no other Christ now in being. It is the True and Real Heat and Light of the Sun which is convey'd to us in its Beams. And it is the True and Real Virtue and Light of Christ, which from him, in Heaven, is convey'd into our Hearts. And what more wou'd the Quakers have? Nothing less than the very Body and Person of Christ within them! This is the Foundation of all the Quakers Errors. Whereby they pass over the outward Birth, and Sufferings of Christ, as so many Facile Representations, and Historical Transactions: But place all the Merit, and Salvation in their own Light within, which they think to be the onely True, Real, Substantial, and Personal Christ; and that there is none other.

XIX. What follows in the 3 next pages, which are the last of T. E's Answer, is nothing but some Personal Reflections, and Vapourings, wherein none but themselves are Concern'd. Therefore I leave them. Having omitted nothing, I think, that is Material in T. E's Answer, which Concerns the Principles of the Christian Religion; which onely are my Concern, in this matter; otherwise I had neither put the Reader, nor my self to any Part of this Trouble.

Pray God it may Answer the End for which it was Intended, that is, to Perswade those who wield their Pens amongst the Quakers, to Contend no longer for vain Victory; or to Buoy up their own Reputations: That they wou'd not mispend their Wit and their Time, to Gloss and Cover their Errors; which does but Expose them the more. And since they now do pretend, in Discourse, and otherwise, to be the same with the Church of England, in Faith and Doctrine; that they wou'd, with a Noble and a Christian Courage, Fairly and Above-board, Retract and Condemn whatever they have said or wrote to the Contrary. This
is

is Incumbent upon them; to Rescue the many *Souls Deluded* by them. For that they are so Deluded none can deny. I have many times heard several of them, some of their *Preachers*, plainly own all the Gross things Charged upon them; even Denying any *Merit* or *Salvation* by the *Blood of Christ*, which was *outwardly shed*: That *Christ* is now a *Man*: That there will be any *Resurrection* of our *Dead Bodys*: or *Future Universal Judgment*. Now where did they Learn these Doctrines? There are none of any other Communion, who *believe*, *few* that ever *heard* of such things. Therefore it is certain, that these have been Deluded. And who have Deluded them? And nothing will *undeceive* them, but seeing their *Leaders* downright *Retract* these *Errors*. While they seem to *Excuse* them, they *Confirm* their *Ignorant Followers* in them: Whose *Blood* will be *Requir'd* at their *Hands*, if they do not all that is in their *Power*, to *Retrieve* them. What shall I say more? To my *Perswasions* I will add my *Prayers* for them. Which I do daily offer for their *Conversion*. And thus to *God*, and his *Mercy* I leave them, through *Jesus Christ*, who shed his *Blood* for them, *Dyed, Rose, and Ascended OUTWARDLY*, and will, in the same *Body*, come again to *Judge* them: In which *Day*, may they hear a *Favourable sentence* from *Him*; and, with us, be *One* with *Him* to all *Eternity*. *Amen*.

Oct. 14. 1696.

S O M E

GLEANINGS:

W I T H

Other further Improvements.

I.

1. **T** *Thomas Ellwood* is not only Chargeable with what he has wrote in this *Answer*, which has been Examined, but the whole Body of the *Quakers* (except *Turners-Hall* and those in Communion with them) because it has been approved of by *The second days Meeting* (as all Books are that they give forth) which is their *Supreme Authority*, in such Cases.

2. Looking over his *Answer* again, I cannot but Remark a Bold stroke of his, p. 34. *Thomas Danson, being a Presbyterian Minister* (said G. Keith) *did Plead, that Christ, as Man, had a Created Soul. Nay, hold there* (Replies T. E.) *Thom. Danson spake of the Son of God, i. e. That Christ is not the Son of God. If he thinks to come off by that Limitation in Danson's words, As Man, it will not Rescue him. For even, As Man, He was The Son of God, Luk. 1. 35. And as to his Eternal Generation, He was the Son of God from all Eternity. Therefore T. E. is to tell us, in what sense he oppos'd Christ's being the Son of God: And with the Assurance of a Nay hold there! As if he had been warding off some monstrous Absurdity coming upon him!*

II.

II.

1. I told you, in my Conclusion, of the great Ignorance of the Generality of the *Quakers*: And that many of them, do, at this day, plainly own the most *Blasphemous* and *Heretical* Doctrines, which have been objected against them. And thence I infer'd, that, whatever Face their *Writers* since the late Controversy against them, have put upon their Principles, yet this shews undeniably that such *Heresies* have been taught amongst them; and are still so understood by their People. And that *vehemently*. A present *Preacher* of theirs, this very year, being Pressed to acknowledge the Man *Christ*, without *us*, and the necessity of *Faith* in him. Answered, *The Man Christ*, a F — rt. Horrid! It Astonishes, to Repeat such Disdainful *Blasphemy*! Tho' it be necessary towards undeceiving of the World. I know the Man, and to whom he said it. He deny'd before me, and several others, at another time, That *Christ's Body* Rose out of the *Grave*: That our *Bodys* should *Rise*: That there would be any *General Judgment*: Or that the *Scriptures* were all True. This is a *Teacher*: Thus he has been *Taught*: And thus he *Teaches* others. And it is no wonder, that they who are thus Taught to believe no outward *Christ*, now in being, shou'd use him with the utmost Contempt; And his *Worshippers* with the greatest severity; as being the Grosslest sort of *Idolaters*, to worship a *Dead God*, who is no more in Being. But the *Quakers Faith* is in an *Inward Christ*, Viz. *Their Light within*. And *Inward Blood*, *Inwardly shed*, &c.

2. Can outward Blood Cleanse the Conscience? Says Isaac Penington, in his *Questions to the Professors*, p. 25. Was it the *Flesh and Blood of the Vail*, or the *Flesh and Blood within the Vail*? I have before observed, that they call *Christ's Body* the *Vail*, or *Garment* which he wore, without taking it into his own *Nature*, or being any Part of *Christ*. For say they, in a Book Compos'd by a great Club of them, Intituled, *Some Principles of the Elect People of God*, in scorn called *Quakers*. Printed. 1671. p. 116. The *Scriptures* do expressly distinguish between *Christ*, and the *Garment which He wore*; between *Him that came*, and the *Body in which He came*; between the substance which was *Vailed*, and the *Vail that Vailed it* — There was the outward *Vessel*, and the *Inward Life*. This we certainly know
(say

(say they) *and can never call the Bodily Garment, Christ.* So that the Blood of Christ's Body, was none of His Blood, it was but the Blood of his Garment or Vail; which the Quakers do not acknowledge to be Christ. And which Isaac Penington says, cannot Cleanse the Conscience. What Blood then is it which Cleanses? Not the Blood of the Vail, that is, of Christ's Body, but The Flesh and Blood within the Vail. i. e. of the Spirit, which was within Christ's Body. And this Spiritual Blood, must be Spiritually, that is, Inwardly, and not visibly shed. This totally excludes the outward Christ, and the outward Blood from having any Efficacy towards our Salvation. Which Isaac Penington explains yet fuller: (*ibid*) Was it (says he) The Flesh and Blood of the outward Earthly Nature, or the Flesh and Blood of the Inward Spiritual Nature? Was it the Flesh and Blood which Christ took of the First Adam's Nature, or the Flesh and Blood of the Second Adam's Nature? This is *Non-sense*, for Christ himself was the Second Adam; and this *Quere* is, whether he took Flesh and Blood of His own Nature? But by the Second Adam the Quakers mean onely the Eternal Manhood (as they Blaspheme) Flesh and Blood of the Godhead (before spoke to.) And they plainly here Exclude the Flesh and Blood which Christ took of the First Adam's Nature.

3. Pursuant to this Notion, the Quakers do not confine this Blood (not of the Vail. i. e. Of Christ's Body; but) the Blood within the Vail; i. e. the Mystical Blood of the Spirit that dwelt in the Body of Christ, they do not Confine this Blood to Christ alone, but say that it is in *themselves*; for they make it to be nothing else than *The Light within*: And from hence they Arrogate the Name of Christ to *themselves*. As Isaac Penington says, in his Book above quoted, p. 27. *Doth not the Name (Christ) belong to the whole Body, and every Member of the Body, as well as to the Head? Are they not all of one, yea, All one in the Anointing*—Nor is the Apostle ashamed to give them the Name, Christ, together with Him. 1 Cor. XII. 12. *The Body is the same with the Head.* Thus they Reckon their own Blood to be the Blood of Christ: And to be that Blood, which Cleanseth from Sin. As you may Read in a Book of theirs, called, *The Guilty Clergy-Man Un-veiled*, by T.S. Printed. 1657. Where, p. 17 He tells their Persecutors (as he stil'd them) *That you will by no means be thence Cleansed*, (i. e. from the Guilt of the Quakers Blood) *But by the same Blood which you so Cruelly shed.*

4. This

4. This was the Reason of their frequent *Idolatries* to George Fox, giving him the *Titles* and *Attributes* of God: Falling *Prostrate* before Him, and *Adoring* Him with these *Appellations*; *Thou art the Son of the Ever Living God, the King of Israel, All Nations shall Worship thee, &c.* Which I have not onely from their Books (Quoted in *The Snake in the Grass*) but from *Eye-Witnesses*. They said, This was not to the outward George Fox; But to the *Christ* or *Light within* him. And no otherwise wou'd they allow to *Worship CHRIST*, while upon the Earth, *i. e.* Not the *outward Person* of *Christ*, which they make to be nothing but a *Vail*, or *Garment*. (And they cannot call the *Bodily Garment, Christ!*) But to the *Christ*, or *Light within Christ*. They will sometimes allow, That *Christ* had a greater Measure of *Christ*, or *The Light*, than *G. Fox*: And *G. Fox* than other of the *Friends*. But I cannot see how they can allow this: For, if none can Partake of an *Infallible Spirit*, without Partaking of the *Infallibility* of the *Spirit* (which is the *Quakers* Plea for *Infallibility*) Then must *All* Partake of it *Alike*; for there are no *Degrees* in *Infallibility*. And thus every *Quaker* must be equally *Infallible*; and equally *Adorable*. And I have been told, that when some *Quakers* have been Reprov'd for *Bowing* one to another (tho they wou'd not do it to the Men of the World) contrary to their Principle of not giving *Honour* to *Man*; They have Answered, That they did not *Bow* to the *Man*, but to the *Light within* him; which they take to be *God*. Thus Committing *Wild Idolatry* to one another, while they deny *Civil Honour* to others!

5. *Isaac Penington*, as above Quoted, calls the *Blood of Christ*, the *Blood of the outward Earthly Nature*. And *George Whitehead*, in his *Light and Life*, &c. (oft mentioned before) p. 58. In excuse of that *Blasphemous* saying of *Solomon Eccles's*, That the *Blood* which was forced out of *Christ's* side by the *Spear*, *Was no more than the Blood of another Saint*, says, That it was no more *Simply*, as to the *Essence of Blood*. And Argues, That *Seeing the Children had Flesh and Blood, and Christ took Part of the same, how was it more, or another, simply as to the matter of Blood?* Yet *Thomas Ellwood*, in his present *Answer*, when he wou'd ward off the Consequence of *Christ's Body* being now the same, in *substance*, which it was upon Earth; and so a true *Humane Body* still, which was urg'd

urg'd upon G. *Whitehead*, crys out, p. 205. As in a surprize, *But hold a little ! Did G. Whitehead ever call or own Christ's Body now in Heaven, or while it was on Earth, to be Terrestrial, or of the Earth ?* J. P. calls it the *Earthly Nature*. And G. W. says, that it was the same with *ours*, as to the *Essence* or *matter of Blood*. Yet says T. E. where did G. W. ever call it *Terrestrial*, or of the *Earth* ? Thus do these Men turn and wind their *Hypothesis*, at every *Pinch*. They cannot make it hang together. The truth is, They are *Bewildred* ; and know not what they say.

6. The *Quakers* have an *outward* and an *Inward Flesh* of *Christ*. The *outward* they make nothing of ; no more than of the *Flesh* of any other Good Man. But their *Faith* is in the *Inward* or *Heavenly Flesh*, i.e. Their *Light within*. And this onely is it, which, with them, do's take away *Sin*. G. Fox in a Paper, which he directs *To all People in Christendom, concerning Christ's Flesh which was offered, &c.* Printed, 1671. p. 55. Sets forth, in a Monstrous *Jargon* (for he cou'd Write no otherwise) this *Inward Flesh* of *Christ* as *Crucify'd*, &c. when *Adam* Fell. And in this *Flesh* (says he) is the *Belief* that takes away the *Sin*. This G. Keith objected. And, says *Thom. Ellwood*, in his Answer, p. 207. That G. Fox there speaks of *Christ* according to the *Flesh* *Crucify'd*. And was not this his *outward Flesh* ? Says T. E. What ! That was *Crucify'd* when *Adam* Fell ! This is too *Gross* (*Thomas* !) to put upon us. Then he says, he has not seen the Book, *That he remembers, and knows not how faithfully* G. Keith recites out of it. Tho G. K. said that he had the Book ; and sets down G. Fox's words at Large. And p. 51. Of his Narrative, Invites all that Pleas'd to see the Books, which he had Quoted, at his House. And if T. E. disdain'd to go, or send thither, he might, no doubt, have purchased a sight of that Book, many other ways. Which I (a greater stranger to their Books) have done ; And found the Quotation exact ; except one *Typographical Error*, *Viz. The Life Real*, which in G. Fox's Book, is *The Life Read*. An usual *Cant* among the *Quakers*, who cry *Read within ! Read within !* i. e. *Hearken to The Light within*. And G. Fox, in this place, to let them know what sort of *Flesh* of *Christ* he spoke of ; And what sort of *offering* of that *Flesh*, says, *The Life Read*, i.e. *Read*, or *understand* that I mean all I have said of the *Life* or *Light within*. But take the whole sentence. It is,

is, p. 59. of *Fox*. Speaking of the offering of *Christ*, when *Adam* Sinned. So through this offering (says he) is the Reconciliation, through the offering of that *Flesh*, that never Corrupted, but takes away Corruptions, and his Blood Cleanseth from Corruptions, The *Life Read*. There is much more there to the same purpose, besides what *G. K.* hath Quoted. *T. E.* next Complains how hard it was for *G. Keith*, to fall thus upon his old Friend *G. Fox*; and tells how good an opinion *G. Keith* once had of him. Well: Let that Pass. I suppose he has alter'd his opinion, as of *G. F.* So of *G. W. T. E.* and several others. And he has fully satisfy'd the World, that he had good Cause so to do. And I verily believe, that what he did was out of a Principle of Conscience: For he has got nothing by his Change, but Losses, and great Abuse. The *Quakers* Prosecuted him for his *Life*, in *Pensilvania*: And had not a New Governour (*Colonel Fletcher*) come there, in time, he had, in all Probability, been Condemn'd; the *Quakers* being both his Prosecutors and Judges: And since he came to England, he has been Persecuted with the strife of Tongues, Excommunicated and Ruin'd, as much as in their Power; who before did highly Honour and Support him. Nor has he put himself in any other way that might Ballance these Losses. So that he has visibly gone against his *Worldly Interest*: And what other Motive cou'd he have but Conscience, to Enable him in a single War against so Many and such Potent Adversaries? But he Fought for the great Fundamentals of the *Christian Religion*, which the *Quakers* had vilely cast away: And that Spirit which Inspir'd them, has Arm'd all their Rage against him. But the Truths which he contends for has Prevail'd so far against them, as to force them to, at least, a Feigned Compliance with the Doctrine that he Teaches, which they Pretend always to have held, as he now does: And thereby Condemn their Excommunication of him, as unjust; since they have Publickly at *Turners-Hall*, Declar'd that they had no objection against him, as to his *Morals*.

7. *T. E.* often calls upon *G. K.* for a Reply to his *Truth Defended*, which he wrote in Answer to a Book of *G. Keith's* called, *A List of Vile and Gross Error*, &c. But *T. E.* shou'd first have given a Full Answer to that Book; and to another Book of *G. K's*, called, *Gross Error and Hypocrisie Detected*, which *T. E.* pretends

to Answer, in this present Answer to the *Narative*, Particularly, p. 20, 21. Where G. K. disputes against this the very *Fundamental Error of Quakerism*, which is, Transferring the Merit and Satisfaction of the outward Sufferings and Sacrifice of the outward Christ, to their Fancy'd Sacrifice and Sufferings of the Inward Christ, or Light within. G. K. there produces their own words, as justify'd by W. Penn, G. Whitehead, &c. Viz. Christ in us, offereth himself a Living Sacrifice to God for us, by which the wrath of God is appeased to us. And again: Christ offers himself In his Children, in the Nature of a mediating Sacrifice. To this, says G. K. (I will set down his words, because they are short and Material) If satisfaction be totally Excluded (which are W. P.'s words before Quoted) because a Sin or Debt cannot be both Paid and Forgiven, what need is there of a Mediating Sacrifice of Christ within Men, more than without them? Secondly, seeing it is the Nature of all Sacrifices for Sin, that they be slain, and their Blood shed, how is Christ slain in his Children, and when? For we Read in Scripture, that Christ Liveth in the Faithful, as he did in Paul, but not that he is slain in them. Thirdly, If any slay the Life of Christ in them, by their Sins, doth not that hinder the Life to be a Sacrifice, by G. Whitehead's Argument; That the Killing of a Christ outwardly, being the Act of Wicked Men, cou'd be no Meritorious Act? Fourthly, Where doth the Scripture say Christ offers up himself In his Children a Sacrifice for Sin? Fifthly, Is not this to make more Sacrifices, or at least to say that Christ offer'd himself often, yea, Millions of times; contrary to Scripture, that saith, Christ offered himself once? Sixthly, Why cou'd no Beast under the Law that had a Blemish be offered, but to signify, that Christ was to offer up himself in no other Body but that which was without Sin? Seventhly, Why was it Propheesied of Christ, A Body hast thou Prepared me, why not Bodies many, if he offer up himself in the Bodys of all the Saints? Eighthly, Is not this to make the Sacrifice of Christ, in his own Body, of less value and Efficacy than his Sacrifice in W. Penn's Body? Because the sacrifice in that Body which was offered at Jerusalem, was a Type; but this in W. Penn's Body the Anti-Type; That the History, This the Mystery (As he calls it his Answer to John Faldo, p. 336. 337.) Ninthly, Doth not this strengthen the Papiests in their false Faith, That Christ is daily offered in the Mass and Un-bloody Sacrifice? Now T.E. in his
Truth

Truth Defended. p. 148. Falls upon defending *W. P.* for calling *Christ* but the *History*; and the *Light within the Mystery*; after his usual manner, of making the matter still worse: But very civilly slips all the rest above Quoted (both in that Book, and in this present *Answer*) which is the *Jugulum Cause*, the very *Heart* of our Controversy with the *Quakers*: And yet calls his Book an *Answer* to *G. K.* and Insults, because he has not got a *Replication*: But he must first amend his *Long-short Answer*: Or let him put in an *Additional Answer*, as to the *Nine Reasons* above-nam'd, against their *Inward Sacrifice*: And then we will come with him, when he pleases, upon the Merits of the Cause.

III.

I. I have beforetaken notice of the great *Moderation* and *stay'd Judgment* of the *Quakers*, in not *Rashly* passing Judgment upon any, without *duely* and *seriously* weighing the Consequence of the Charge, and the *Defence* of the *Accused*, and the utmost *Good meaning* that cou'd be put upon words. Of which *T. E.* shews a Remarkable instance, p. 124. of his *Answer*. Where, in Return to *G. K.* who wou'd have had them to have Censur'd, as *Blasphemous*, that Doctrine of a *Prophet* of their own, *Sol. Eccles. Viz. That the Blood of Christ was no more than the Blood of another Saint.* *T. E.* Answers; *That if G. Whitehead* (to whom *G. K.* spoke) *had been as Hot Headed as G. K. perhaps he might: But that Blasphemy is an High Charge; and they that understand it aright, are not so Forward as G. K. (it seems) wou'd be, to Brand Persons with it, for every unsound expression.* When I Quoted this above, I laid before these *Moderate Men*, how freely they had *Branded* all the *Christian World* (for they have greater *Tenderness* towards the *Heathen*, whom they make the next *True Christians* to themselves) as *Apostates, Blasphemers, Devils, Conjurors, &c.* For making the *outward Christ* an object of their *Faith* (Which the *Heathen* do not, and therefore thought in a more *Hopeful* condition by the *Quakers*, as coming nearer to the *Light within*) I will now shew you, what other weighty Causes, they have Decreed to be *Blasphemy, Viz.* Any opposition whatsoever made to *Them*, or their *Diana*, the *Light within*. In a Renowned Book of theirs, Intituled, *The West Answering to the North.* Printed. 1657. Containing some of the *Travels* and *Labours* of their

Fox Apostle, and other of his *Cubs*; there is set down, p. 1. *A Blasphemous Bantering Paper* of his, turning the *Christ* to the *Light within*; which will bring you (says he) off all the *World's Teachers*, and *Ways*, and *Doctrines*, i. e. Off all the *Doctrines* and *Teachers* in the *World*; All that Preach an *outward Christ*. Which Paper being justly call'd *Sinful* and *Wicked*, Than which (says the said Book, p. 12.) *What Higher Blasphemy is there, greater Abomination, or more Horrible Wickedness?* Take another Instance. One *William Rogers*, a *Quaker* of *Bristol*, happen'd to differ with the other *Quakers* about their *Womens Meetings*; Concerning Leaving *Friends* at Liberty to Pay *Tithes*, if their *Light* so directed; and some such other things; And he wrote a Book upon these Subjects, which he call'd, *The Christian Quaker*. Against whom one *Christopher Taylor* Wrote, what he styles, *An Epistle of Caution to Friends*, Printed. 1681. Where p. 4. he says, *And for his Calling his Book, The Christian Quaker, &c. It is Notoriously Blasphemous*. Now this *W. Rogers* was then, and is still a *Quaker*; And, at this day in Communion with them, and own'd by them as one of the *Friends*. But no matter for all that. If he touch upon the *Authority* of the *Quakers Inquisition*, or Plead for the *Original Freedom* of the *Light*, in *Particular Persons* (by which they throw off all *Lawful Authority*) against the *In-Errable Sanhedrin* of *Grace-Church-street*; if any, be who he will, Dare turn their *Cannon* upon themselves, it is *Notorious Blasphemy*! Or to Censure one word of *G. Fox's* *Infalible Dictates*, what *Higher Blasphemy*! What *Greater Abomination*! What more *Horrible Wickedness*! But if a *Friend*, who submits *Implicitly* to their *Church*; and will not dispute *Her* *Authority*, shall say, or *Preach*, or *Print*, That the *Blood of Christ*, is no more than the *Blood of another Saint*. And this shou'd be Tax'd as *Blasphemous* — O then, have a Care! *Blasphemy* is an *Heavy Charge*! And they that understand it aright, are not so *Forward*, as *G. K.* (it seems) wou'd be, to *Brand Persons* with it, for every *unsound Expression*! What one said severly of the *Church of Rome*, That there was but one *Sin* in her *Communion*, viz. *To oppose the Authority of the Church*, Is much more true of the *Quaker-Church*, which Asserts her *Authority* Higher; and requires a more *Implicite* obedience, than *Pope* or *Conclave*. So far are they gone from the *Original Principle*,
by

by which they seduc'd Men from under all other *Church-Authority, Viz.* The *sufficiency* and *Independency* of the *Light* in every *Particular Person* : And consequently, That all outward *Impositions* were *Anti-Christian* ! But that *Principle* (like the *Fair Pretences* of *Usurpers*) is onely Calculated to *Begin a Rebellion*, and withdraw our *obedience* from those to whom it is due ; Till they can get into the *Saddle* : But then, like *Scaffolding*, it must stand no longer. And such *Deluded Subjects* find (when 'tis too late) That they have *Chang'd* their *Masters* ; But not their *Slavery*.

2. This will appear yet more, in the *Quaker* severity against those who dare to *Speak* or *Write* against them : who shall *Presume* so much as to *Countenance*, or, any ways, *Contribute* towards the least *Mutiny* or *Rebellion* from their *Authority*. They fell upon the *Printer*, one *John Bringham*, a *Quaker*, who Printed that Book above-Nam'd of *W. Rogers* ; till he was forc'd to *Sign a Condemnation* of himself, for what he had done : Which he has *Printed*, and *Prefixed*, with his Name to it, to *C. Taylor's*, *Epistle of Caution*, mention'd before : And so made his *Peace*. But *John Barnet*, a *Quaker-Merchant*, who had sold some of *W. Roger's* Books ; And refus'd to *Sign* such an *Instrument of Condemnation* against himself (according to their *Discipline*) because he had done it (as the *Printer* too alledged) before their *Church* had *Censur'd* it ; And, being wrote by a known *Quaker* ; And the Title of *The Christian Quaker* upon it ; there was no Ground to suspect it. Yet all that wou'd not do, he must (without disputing) come under them ; And *Condemn* himself, tho he thought himself *Innocent* : Which because he was not free to do, they, without more Ceremony *Excommunicated* him ; and he stands still *Excommunicated* ; ever since the 4th Day of the *Eleventh Month*. 1681. On which Day their *Brutum Fulmen* bears Date, and was given forth from *The Monthly Meeting*, at *Devonshire-House*. And it bears no other Crime against *J. B.* But his selling of this Book ; which they said was *Prejudicial to the Truth* ; by *Corrupting Peoples Minds*, tending also to draw them into *Disesteem* of many of the *Lords Servants*, &c. For it told of some of *G. Fox's Tricks*, and others : And, which was *Intolerable*, *Prov'd* what he said. For which, *The Epistle of Caution*, above-nam'd,

nam'd, p. 4. Says, mildly, *This Cursed Spirit of Satan is now entered into the Heart and Soul of W. Rogers, and such of his Abettors as own the Printing and Publishing of his wicked Book aforesaid, wherein he has Accused the Faithful Brethren at Large.* If he had onely said, That *Christ* was no more than another Man, he had come off, and been Excus'd by the whole Fraternity, and Reverenc'd as well as Solomon *Eccles*: But to Level G. Fox with other Mortals! Or touch the Faithful Brethren! To draw Men into Dis-esteem of these the Lord's Servants! This was no less than Blasphemy! And to be Prosecuted without Mercy! And not onely Authors, but Printers, and Publishers, must be struck with their Ecclesiastical Thunder. But in *Pensilvania*, where the Law was in their own hands, this did not serve turn: For there, they gave forth Carnal Warrants, Seiz'd and Imprison'd Printers and Publishers, of what was wrote against them: And improv'd it (like other Inquisitors) to a Design against the Government; and Try'd some of them for their Lives. But their Chief Governour being superseded, and Colonel Fletcher, a Church of England Man, coming in his Room, before they had run through all the Forms of their Process, he put a sudden stop to their Proceedings; and this has left us onely to Guess, whether all they did, was merely out of Love; and but *In Terrorem*, to Fright their opposers into Better manners. However, some were Ruin'd by it; and William Bradford the Printer forc'd to Fly out of their Dominions, to New-York, where he now Lives. If you wou'd know what was the Cause of all this wrath. It was onely for Expostulating with them, whether their Granting Commissions, and Hiring Indians to Fight for the Recovery of a Sloop the Pirates had taken from them, was not contrary to their formerly declar'd Principle of the Unlawfulness of using the Carnal weapon, tho in their own defence? This they constru'd to be an Implicite Dis-Arming the Government of the Right or Power to Maintain it self: And by this Innuendo, they Prosecuted Printers, Publishers, &c. As above is told. Of which there are full Narratives, and the Tryals in Print, Published by the Persons concern'd, to which I refer the Reader.

3. But tho they Guarded so severely against any *Printing*, or *Publishing* against themselves : Yet they refrained not to *Print* and *Publish* every day, most virulent *Invectives* against the other *Protestants* ; and dispers'd them by order of their *Yearly Meetings* ; for the *Propagation of Truth*, as they called it. And not onely what they cou'd do themselves against us ; but they took pains to *Re-Print* and *Publish* the *Bitterest* and most *Venemous Darts* which the *Church of Rome* threw at the *Protestants*, especially of the *Church of England*. And that visibly with *Approbation*, and siding with them, against the *Protestants*. There was a *Man* of great Name among the *Quakers*, *Josiah Coal*, who wrote a Book call'd, *The Whore un-veiled*. Printed. 1655. Wherein he undertakes to prove the *Quakers* to be the *true Church*, against the *Church of Rome*. But then having Conquer'd *Rome* (as he thought) he brings *them* in Aid with him against the *Protestants* ; and borrows *Arrows* out of their *Quiver*, *Bare fac'd* and *above-board*. He *Re-Printed* a *Scandalous Libel* of one *A. S.* a *Roman Catholick* against the *Church of England*, and also the rest of the *Protestants* ; which he says, he leaves *them* to Answer, *They*, the *Quakers*, not being concern'd. This *Libel* is Printed in a *Larger Character* than the Rest of his Book, to make it more *Conspicuous* ; and is mention'd in his *Title Page*, that none might overlook it. It begins at p. 48. of his Book. And calls the *Protestant Clergy*, especially of the *Church of England*, in the compass of two Lines, p. 49. *Intruders*, *Thieves*, and *Robbers*, *Hypocrites*, *Ravenous Wolves*, and *Murtherers*, *Sons of Belial*, *False Prophets*, and *Priests of Baal*. These are the very words of *G. Fox*, and the rest of the *Quakers*, the *sweet Appellations* which they bestow upon all the *Protestant Clergy*. And here we may see whence they have Learn'd them. Page 50, That *Senseless* and *Prophane Priest*. *A. S.* *Blasphemes* our *Holy Bible* : And describes the *Hypocritical Intruders* (so he stiles our Clergy) *standing in a Pulpit or Tub* ; (i. e. Both *Conformists*, and *Non-Conformists*) with such a *Brazen Fac'd Book*, as is their *Unjust*, *Corrupt*, and *Perverse Bible* in their Hand, *Lulling the Poor Ignorant People to the sleep of Death*, &c. But are the *Quakers* concern'd at this *Intolerable* and *Blasphemous Contempt* of the *Holy Bible* ? No. *Jos. Coal* Declares that they are not at all concern'd ; on the contrary,

contrary, he Insults, p. 40. In this *Home thrust* which he thought his *Confederate A. S.* had given to the *Sectaries* (thus he Insolently stiles the *Protestants*) *their Bibles and Ministers, &c.* *Whose cause* (saith he) *I am not engag'd in, therefore it doth not Concern me to Answer his Charges against them, but leave them to Answer for themselves.* Now why shou'd these Men be Reputed as *Protestants*? They count themselves none of us; who are not concern'd, on our Part, no not against the *Church of Rome*; But draw *their Arms* against us; who joyn with *them*, not onely against our *Ministers*, but our *Bibles*? Why shou'd these be Reputed as *Christians*? Can they be *Christians* who *BlaspHEME* the *Holy Bible*? Or have they another *Bible* than ours? I wou'd earnestly Recommend to them that needful Caution, *Mat. VI. 23. If the Light that is within thee be Darknes!* And surely their *Light within* is *Darknes*, who joyn with the most *Ignorant* and *Bigotted* of the *Romish Emissaries* against our *Bible*; which the *Learned* among them do know not to differ, in any thing that is *Material*, from their own *Vul. Latin Translation*. And what are they but *under-journey-men* to *Rome*, who help out the Cry against the *Protestant Bible*? As if we had quite thrown off the *Bible*, or made a *New one*. Which, by these means, many of the *Ignorant* and *Implicite Papists* are made to believe; thereby to Create the greater *Abhorrence* in them against the *Protestants*. And the *Quakers* do joyn, in this, with these most *Wicked* and *Malitious* of the *Church of Rome*. And we must bear with them, in this; Tho they will not bear the least *Contradiction*, not onely to their *Doctrine*, but to the *Practises* of any of their Number, who Remain in *Unity* with their *Church*. There is an *Ancient*, worthy, and most *sincere, Honest Gentleman, John Pennyman*, who had been Inveigl'd with their *False Shew* and *Pretextes* to *Piety*; Remain'd *Zealous* in their *Communion*, and suffer'd with them, till he discover'd the grossest *Immoralities* among them, *Lying, Cheating, and Foul uncleanness*: Which having *Complain'd* of, and otherwise *Represented* to their *Superiors*; tho the *Facts* cou'd not be deny'd, yet wou'd they not censure any that continu'd in their *Unity*. For which Reason, he, after long struggling with them, to amend their *Scandalous vices*, at last left them; and has since, tho very modestly, detected some
of

of them; which has Provok'd their Rage, past all Bounds of Decency, or *Christian Temper*.

They can find no better Names for him than *Grinning Dog. Whistling Cur. The Devil's Agent. The Devil's Drudge. The Devil's Porter. Vassal of Hell, and Cursed Serpent, and Bond-slave of the Devil.* And 100 other such Complements, which you will find in the Book Quoted in the Margent. They call him *Unclean Nasty Spirit*. Now he is the *Neatest old Man*, and the most *In-offensive*, I think, that ever I saw. And as far from the least Tincture of *Immodesty*, or any *Un-cleanness*, as they are from *Sincerity* and *Charity*. But if he was the *Devil's Drudge, Agent, Porter, &c.* for telling them of their *Immoralities*; are not they *Agents, or Drndges* to the same *Master*, at least to *Rome*, to *Vend, Publish, Re-Print, and Recommend* the most *Virulent* of their *Invectives* against the *Protestants*, and their *Bible* too! To clap them on the Back, and *Holloo* them at us! *Themselves unconcern'd*: And *Rejoycing* in their *Victory* (as they think) over us! *Approving* of their *Arguments*, and making use of them against us! They *Excommunicated* J. B. for selling of a Book, which they thought might *Tend* to bring some of their *Friends* into *Dis-esteem*; As before is told. And do's not their *Printing* and *Abetting* of the *Popish* Scandalous *Libels* against us, at least, *Tend* to bring us into *Dis-esteem*? Was it not, at least, some small sort of *Dis-esteem* to the Blessed *Jesus*, to make no more of *His Blood* than of the *Blood* of another *Saint*? Yet no *Re-proof*, no *Excommunication* for that! How *Tame* is the *Church of England*, that suffers *Fox's Journal* to be *Newly Printed*, and *Presented* to the *University of Oxford*; and many other of the works of the *Quaker Prophets* to be *Printed* and *Re-printed*, as oft as they please; which not onely tend to bring the *Church of England*, and all *Protestants* into *Dis-esteem*, but downright calls them *Falſe Prophets, Baal's Priests, Dogs, Wolves, Conjurers, Devils, &c.* Nay, not onely this, but cast the utmost *Contempt* upon the *Person of Jesus* our *God*! Surely if the *Church of England* should *Ex-communicate* and *Prosecute* such as either *Printed, Published, or otherwise Encouraged* the *Quaker Books*, which throw so much *Dirt* upon *Her*, her *Doctrine*, and her *God*, the *Quakers* cou'd not, by

See the Post-Script, to some of the Quakers contradictions, which he has Printed. 1696. p. 10.

their own Rule, complain of it as any *Persecution*! Yet *Complain* they would, and put it in the *Register* of their *Sufferings*, with which they Adorn their *Parlors*.

IV.

1. In which there are many things as Groundless; and many downright *Falshoods*: Which it is very fit the world shou'd know. Because they take great Care to swell this *Register*; and have threatned to publish it to After-Ages (when the *Facts* cannot be disprov'd) whereby they hope to make their *Sufferings* for the *Truth* (as they call it) to exceed all the *Ten Persecutions*. And to be more *un-deserv'd* than the *sufferings* of *Christ himself*, or of the *Apostles*. As *Edward Burrough* (their second *Pillar*, next to the *Great Fox*) expresses it, p. 273. Of his *works* lately *Reprinted* without *Molestation*) *The sufferings of the People of God* (says he, i. e. Quakers) *in this Age, is greater suffering, and more unjust, than in the Days of Christ, or of the Apostles—What was done to Christ or the Apostles was Chiefly done by a Law, and, in great Part, by the due Execution of a Law, &c.* What a horrid *Blasphemy* is here cast upon the *sufferings* of *Christ*! I have before been put upon defending, not only the *Greek* and *Latin Fathers*, but *St. Peter* and *St. Paul*, from the *Quaker* Imputation of being *Lyars* and *False Witnesses* of *Christ*; That they were *Deceived*, and expected the *End of the World*, in their *Time*. And now am I brought to *Vindicate Christ* our *Lord*, from dying a *Malefactor*; i. e. Not only by a *Law*, but by the *Due Execution* of a *Law*. This *Law* therefore must be either a *Law* of the *Jews*, or of the *Romans*. The *Jews* said, *Joh. XIX. 7. We have a Law, and by our Law, he ought to Die, because he made himself the Son of God.* Now if this *Law* was *Duly Executed* upon *Him*, it must follow, that he was not the *Son of God*; Else he cou'd not suffer by that *Law*. And as to the *Law* of the *Romans*, *Pilate* did *Acquit* him; and wash't his hands in token of his *Innocency*. So that he neither suffer'd by a *Law*, not by *The due Execution* of a *Law*: Neither *In great Part* (as *Burrough* impiously *Blasphemes*) nor *In any part* at all. And the *Case* was the same with the *Apostles*. As *St. Paul* Pleaded for himself, *Act. XXV. 8. Neither against the Law of the Jews, neither against the Temple, neither against Cæsar have I offended any thing at all.*

I hope this will be sufficient to clear our *Blessed Lord*, and his *Holy Apostles* from this *Diabolical*, and most *Villanous* Aspersions of *Edw. Burrough*. And will let the World see the *Luciferian Pride* of the *Quakers* in *Comparing*, nay, *Preserving* their *sufferings* before the *sufferings* of *Christ* and His *Apostles*, by making *their own sufferings* to be more *unjust*, and more *undeserv'd*!

But what do the *Quakers* mean, by Insinuating as if they had not suffer'd by a *Law*? Were not all their sufferings for their *Contempt* and *Breach* of the *Laws*?

1. Their Chief *suffering* was for refusing to Pay their *Tithes* and other dues, which were Requir'd by *Law*; and moreover declaring such *Laws* to be *Anti-Christian*, and not to be obey'd.

2. Many of them suffer'd (not so much as they deserv'd) for open and Notorious *Blasphemy*; As *James Nailor*, who was *Hossannah'd*, as the *Son of God*, into *Bristol*. *Fox*, *Hubberthorn*, *Fell*, &c. Suffer'd little or nothing for as wild *Blasphemies*, a *Schedule* of which *G. Fox* has Printed in his *Saul's Errand to Damascus*, 1653. Which he design'd as an *Answer* to them; but is indeed a *Justification* of them, as you may see more at Large in *The Snake in the Grass*. Sect. iii. p. 22.

3. Very many of them did Provoke sufferings to themselves on Purpose (being Proud of it) by their *Obstinate* and *Perverse* Behaviour to the *Magistrates* before whom they were brought; Refusing to give any Account of themselves; some standing *Mute*; others *Bantering* in their *Cant*. As when one of them was ask'd his *Name*, he wou'd *Answer*, *It is hidden from the World*. *Whence came you*? *Answer*. *From Egypt*. *Where do ye Live*? *Answer*. *In God*. And the like. Which many *Eye-Witnesses* can declare. And some, when Boys (provok'd by their *Exotick Figure*, and *Antick gestures*) have thrown dirt at them, wou'd not stir one foot out of their way, but, making up their Mouths, stand stiff close by a *Dung-hill*, whence the Boys took their *Artillery*, till they were all over Besmear'd with *Dirt*: While others of them (some of whom told it to me) that walkt away from the *Dung-hill*, were not Pursu'd or follow'd by the *Roguish Persecutors*: But were blam'd by the *Nasty Confessors*, for going out of the way of *sufferings*: Which, in their *Register*, will be made Equivalent to the *Stoning* of the *Prophets*.

4. Many of them were glad of being thus used, or *Imprisoned*, because they were better provided for, by the Large Contributions which the *Quakers* sent to them, than they cou'd have Liv'd otherwise : And, in a *Literal* sense, *They Fared sumptuously every day*. Which some that suffer'd with them in *New-Gate* can Witness. Several grew *Rich*, and made a good hand of their *Confinements*. I speak not of all. There is no doubt, but many of the *Poorer* sort of them, and in *Remote* Parts of the *Country*, did suffer the *Hard-ships* of *Imprisonment*, For that was the *Greatest* of their *sufferings*. The *Law* did not make their *offences* to be *Death* ; nor was it *Inflicted* upon any of them. And their *sufferings* were mightily *Enhanced*, and *Aggravated* without Measure. And the *Accounts* were sent into *Forraign Countries*. Gerard Croesius, 'a *Dutch Man*, has *Lately* wrote a *History* of the *Quakers* in *Latin*. Which was *Translated* into *English*, and *Printed* at *London* in the year, 1696. Where, p. 172. He tells of the *Death* (which he makes a kind of *Martyrdom*) of *Burrough* before-mentioned, who, he says, was esteem'd by the *Quakers* as the *Apostle* of the *Londoners*. He says, That he Dy'd in *Prison* (which was false) *That they put him into an horrid Place, full of Filth and Stench, and so Narrow, that he cou'd not well stand there ; with which Miseries, after Eight Months, he falls Sick, &c.* All which was likewise most False. For I know those who saw him, and were with him in *New-Gate*, where he was *Prisoner* ; And he had a *Clean, Convenient, and Handsome, Airy Chamber* ; as good as that place cou'd afford. Inasmuch that *Sir William Turner*, who was once *Lord Mayor*, and then an *Alderman* and *Justice of the Peace*, upon the *Application* of one whom the *Quakers* do now *Count* as an *Enemy*, went thither to see that the *Quakers* might not be ill us'd ; and gave that *Gentleman* *Liberty* to *Remove* from thence such as he thought were *Prejudic'd* by their *Confinement* : But coming, among the *Rest*, to *Burrough's* *Apartment* ; and finding it *Sweet, and Pleasant*, *Sir William* did *Congratulate* him, in these words, *Mr. Burrough, The world is well mended with you, since I knew you first.* Which was no small *Mortification* to *Burrough*, to mind him of his former mean *Condition*, before *Company*, he being then upon his *Preferment*, and *Courting* of a *Rich Heiress*, who fell after-

afterwards to the share of the *Best Pen* among the *Quakers*. But however *Burrough* was Remov'd from thence; And did not *Dye* there, as *Croesus* Reports; Whether upon *Mis-Information*, or the Natural desire he had (being a *Presbyterian*) to Aggravate every thing which might cast a Reflection, as of *Persecution*, upon the *King* and the *Bishops*, against whom he Spits his *Venom*, upon every occasion: And lays the *sufferings* of the *Quakers* in *England* at their Door, as being of a *Persecuting Spirit*; But when he comes to speak of their *sufferings* in *Holland* (for they suffer'd there too) then he turns the Tables, and puts it all upon the score of their *Perverseness*, and *Opposition* to the *Government*. But my business is not now with him. I wou'd not lessen the *sufferings* of the *Quakers*; let them have their due weight; but I wou'd not have them *Aggravated* beyond the *Truth*. And it is here worth Notice, That the first difference betwixt *Mr. Pennyman* (before mentioned) and the *Quakers*, was the *False Returns* of their *Collections* from the several *Countries* in *England* of the *sufferings* of the *Friends*: And Entering them, tho Prov'd to be *False*, in their *General Register* of *sufferings* at *London*. For this, they (to quiet *Mr. Pennyman*, and others, who Exclaim'd against this as a great Deceit) made a shew, as if they wou'd turn off the *Clerk* of this *Register*, one *Ellis Hook*.

But he was supported by *G. Fox*; and continu'd; and no Rectification of their *Register* cou'd be obtain'd; being design'd for the service of *Truth*! Which some think can be Propagated by *Lyes*!

2. *Croesus* makes the *Quakers*, and their *Original* much more Considerable than they deserv'd. The Fame of them, might grow Bigger, in other Countreys. But here, where their Rise was, they are better known. Take a truer Account of them from one, not the meanest, among themselves, *Isaac Penington*, Famous in their Congregation, and a Man of Renown, in his *Considerations concerning Israel*, p. 3. he tells, that They were for the most part mean, as to the outward, young Countrey Lads, of no deep understanding, or ready Expression, but very fit to be despised every where by the wisdom of Man. How Ridiculous (says he) was their manner of coming forth and appearance to the Eye of Man! About what, Poor Trivial Circumstances, Habits, Gestures and things; did they

they seem to lay great weight, and make great matters of Moment ! How far did they seem from being acquainted with the Mysteries and Depths of Religion ! But their chief Preaching was Repentance, and about a Light within, and a turning to that. Not minding to Answer or satisfy the Reasoning Part of Man, but singly minding the Preaching to, and Raising of that (the Light within) to which their Testimony was, &c. Here is not a word of the outward Christ ! Nay, he Compares and Prefers this *Light within* to Christ. This, which he says, was so Contemptible to the world; which appear'd to fall so much short of the Dispensation of the Law of Moses to the Jews, much more of the Dispensation by Christ and his Apostles. Who wou'd have looked for the Lord Here ! (Says he) And yet this, hath the Lord Chosen to Gather his People ; and to appear to the World in. This plainly gives that the Preference to the Dispensations of Moses, or of Christ.

But the Reader must know, that this whole Treatise is left out in the New Edition of *Isaac Pennington's Works*, Re-Printed in a Large Folio. 1681. With Glorious Testimonies from G. Fox, G. Whitehead, and the Corona of their Chiefs, to the Memory of Isaac, as one of their greatest Ornaments. And tho all he wrote was from the Mouth of the Lord (Or else, by G. Fox's Rule, he was a Conjuror) yet did the Friends take upon them to Clip and Pair, and Rectify it, to suit with their Convenience. As they have serv'd all the Rest of their Prophets, whose works they have Re-Printed. Leaving out whole Baskets full of Hideous Blasphemys, and Treasons. All giving forth In the Name of the Lord God Eternal: And some of them with Imprecations and Curses (wherein they are very Liberal) to those who shall add to them, or take from them. Tho if they were The word of God (as they Blasphemously Pretend) that Imprecation were ImPLY'd, and the Curse, Rev. XXII. 19. Several Instances of this sort are given in *The Snake in the Grass*: Where, Sect. viii. p. 113. there is a Letter Inserted of G. Fox's to Oliver Cromwell, in which he says, speaking of himself, *My Kingdom is not of this World*. And I am moved of God (said he) To give this forth, from him whom the World calls George Fox, who is THE SON OF GOD. Instead of which, in his *Journal*, p. 137. Where this Letter is Recited, he only says, *I set my Name to it*. And leaves out, *My Kingdom is not of this World*.

So the *Editors* or *Composers* thought fit. For, whoever wrote it in his Name, it was *Printed* and *Gelded* after his Death. And yet there is *Blasphemy* and *Nonsense* enough left in it, to exceed any other *Legend* that ever yet appear'd. And as the *Works* of the great *Fox* himself, of *Burrough*, of *Fisher*, of *Smith*, of *Howgil*, and all their *Great* and *Lesser Prophets*, so must *Isaac Penington's* too, pass thro' the Fire of the *Quakers Index Expurgatorius*, to leave several *Scandals* behind them, tho' all given forth *In the Name of the Lord!* Particularly this Treatise now mentioned: For it gives too true an Account of the *Rise* of the *Quakers*; and their *Sottish Ignorance*; Preferring their *Light within* to the Dispensation not onely of *Moses*, but of *Christ*, &c.

Isaac Penington's Design in setting out the *Rise* of *Quakerism*, thus from young *Countray Laads*, who were not only *Grossly Ignorant* of the *Mysteries* and *Depths* of *Religion*, but who wanted *Common sense*, as well as *Learning*, or *Expression*; and therefore durst not Attempt the *Reasoning* Part of *Mankind*, (as he expresses it) but those onely who were as *Ignorant* and *Besotted* as themselves; *J. P's* Design, in this, was to turn it as an Argument that they were sent from God, because of the great *Success* they had, from such *Contemptible* Beginnings. And wou'd make it Parallel to the Progress of the *Gospel* in the hands of the *Apostles*, who were *Fisher-men*, of no *Education* or *Learning*. It is true, they were so: But *Christ*, to shew his *Almighty* Power, gave them that *Learning*, by the *Miraculous* and *Visible* Descent of the *Holy Ghost*, which others attain by long study and Pains. He endowed them, at an instant, with the gift of *Languages*, which they knew not before, to enable them to Convert *Forraign Nations*. And gave them such *Wisdom* as their Adversaries were not able to withstand. They were Ready, at all times, to Render a *Reason* of the *Faith* which they Preached, 1 Pet. III. 15. But the *Quakers* matter not to Answer, or satisfy the *Reasoning* Part of Man. They Began in their *Ignorance*: And their *Ignorance* continues with them still. Of which it is not the least Part, that they see it not:

But dare compare themselves to the *Holy* and *Inspired Prophets*, and *Apostles* of the *Lord*. Some of them went to Convert the *Pope*, trusting that the *Spirit* wou'd give them utterance, as to the

the *Apostles*. But when they came there, they cou'd speak nothing but *English*; nor understood his *Latin*, or *Italian*; and so they Parted.

And as to their *Progress*, in these miserably divided Kingdoms, it only shews the fatal Consequences of forsaking the Church (which was thrown down, before they set up) and how far God may Permit *Delusions* (for our Sins) to spread. Of which *Mahomet* is a much greater Instance than the *Quakers*. But it may teach us this withal, That if a *Blind Ignorant Zeal* can do such *Great Things*, how much more wou'd a *Godly Zeal* for *Truth* and *Religion* Prevail!

V.

Thomas Ellwood wou'd turn all the *Vile Billingsgate-Railing* of the *Quakers* against the Church of England and others, into a *Pure Godly Zeal*. But *W. Penn* has very Justly Corrected any such Defence, in his *Address to Protestants*, 1st Edit. p. 242. and of the 2d. Edit. p. 246. Where he speaks like a *Christian* and a *Gentleman*, thus: *They that are Angry for God, Passionate for Christ, that call Names for Religion, and sling Stones, and Persecute for Faith, may tell us they are Christians, if they will, but no body wou'd know them to be such by their Fruits: To be sure they are no Christians of Christ's making.* *G. Keith*, in his *Narrative*, having quoted this, and objected *W. Penn's own Practice*, as very oppositeto it, of which he gives some Instances, particularly in his *Guide mistaken*, Printed 1668. p. 18. Where he falls upon *The Idle Gormandizing Priests of England*, (as he calls our Clergy, and says,) *That No sort of People have been so universally, through Ages, the Bane of Soul and Body of the Universe, as that Abominable Tribe, for whom the Theatre of God's most dreadful Vengeance is Reserved, to Act their Eternal Tragedy upon.* And in his *Quakerism a New Nick-Name*, &c. p. 165. he calls the *Dissenters*, *An Ill-bred Pedantick Crew, the Bane of Reason, and Pest of the World; the Old Incendiaries to mischief, and the best to be spared of mankind; against whom the Boiling Vengeance of an Irritated God is ready to be poured out, &c.*

These are *Terrible Words!* and very like being *Angry*. But *T. E.* says in his *Answer*, p. 219. *That these Words did not proceed from Anger or Passion, but from a Just and Godly Zeal against Deceivers and Deceit.* However, both the Church of England and
Dissenters

Dissenters are much oblig'd to him for his *Moderate* and *Charitable* *Opinion of them* ! And *Decently* express'd, we cannot Deny ! But which way soever they have deserv'd it from him, yet is not this *Calling of Names* ? Is not this *slinging Stones with a Vengeance* ? If there be no *Anger* or *Passion* in this, what Words shall we find out wherein to express *Anger* or *Passion* ? But I understood the Force of Mr. Penn's Reasoning to consist in this, That the *Calling of Names*, and such *Indecent manner of Expression*, was a certain sign, that *such a Zeal was not from Christ*. But if, as T. E. excuses it, the most *Imbitter'd* and *Violent Expressions* can come from a *Godly Zeal*, then is there no meaning at all in what Mr. Penn has said : And we may call Names, and *sling Stones* to the End of the Chapter, and still be good *Christians*, of *Christ's making* ! But what is *Anger* in others, is *Zeal* in the *Quakers* ; and so there's an End of the business.

But if the utmost *Fierceness* may be Excus'd upon Pronouncing a *Sentence of Damnation*, as here, and sending us together, *Church of England*, *Dissenters*, and All into the *Bottomless Pit* : And that as such *Reprobates* we deserve no other *Epithets*, than *Thieves*, *Robbers*, *Conjurors*, *Witches*, *Devils*, *Scarlet-Colour'd-Beasts*, *Blood-hounds*, &c.

See Snake in the
Grass. Section
XVI

Yet can such *Senseless* and *Childish Rattle*, as *Green-headed Trumpeters*, *Gim-cracks*, *Whirligigs*, *Moon-Calfs*, *Thread-bare Tatter de-Mallions*, &c. Which the *Quakers* have bestow'd upon their opposers, can these too come from a *Godly Zeal* ! Can their abominable *Nasty stuff* come from thence too, which wou'd make one *Sick to Repeat* ! But I must venture the strength of the Readers *stomach*, to give him a little *Taste* of it, lest he shou'd not believe me. See a Book, call'd *Anti-Christ's Strong-Holds overturned*, by J. Wiggins, whom the *Quakers* had Provok'd to *Dispute* with them, which having *Published*, they Reply upon him thus : *This hath caused thee to spue out on a Piece of Paper for the Dogs to Lick up — And they take so much of thy Filthy spuing, that it causeth them to Vomit — Thou Purges upwards and downwards — Thou hast need of one to wipe thee — Thou makest a pitiful stink — Through thy Vomiting and Purgings, thou Besmeares every one that comes nigh thee — One may follow thee by the smell — Wilt not give over Vomiting — Thou stinks all the Countrey over — Like a Man with a Scall'd Head,*

N

and

and a Horse with a Gall'd Back — Making People Vomit and Spue. And Margaret Fell (afterwards Marry'd to G. Fox) wrote to him thus : *Thou hast Committed Sacriledge, which will never be forgiven thee — Thou art Accursed, and no other Portion can thou have — Thou Infidel Child of Darknes — The Curse Christ hath Pronounced on thee. Thou art the Man. Thou Impudent Liar, Night Owl, wicked Liar, &c.* Now the cause of all this Rage, was his denying *The Light within* to be *Christ* ; yet he own'd a *Light* to come from *Christ* into the *Hearts* of True Believers. This *Marg. Fell*, after she was Marry'd to *G. Fox*, became the Mother of the *Quaker Church*. She was then Past the Age of Child-bearing ; yet he gave out, that she shou'd have an *Isaac*. And she grew Big ; and Great were the Expectations ; The time came on ; All things Provided for the Lying in ; The Midwife attended several weeks in the House : But all vanished and came to nothing. This *Fox* said, That his *Marriage* was a *Figure* of the *Church* coming out of the *Wilderness* ; above the State of the first *Adam*, in his *Innocency* ; in the State of the *Second Adam* that never Fell. I can produce one that saw a *Quaker* fall down Prostrate at the Feet of this *Margaret Fox*, and say, *O thou my Heavenly Mother, Pray to my Heavenly Father for me.* I have before Quoted *G. Fox*, where he says, *That whoever speaks a word, and not from the Mouth of the Lord, it is Conjuraton.* Now then, by this Rule, All the *Rancorous*, All the *Senseless*, All the *Nasty, Beastly* Expressions above Quoted, were from the *Mouth of the Lord* ; or otherwise All those who spoke them were *Conjurers*. Will *T. E.* say, That they were all Acted, in this, by a *Godly Zeal* ? Otherwise, by *Mr. Penn's* sentence, they were *no Christians of Christ's making*. How *Dreadfully Astonishing* is it, to see Men father their *Rage and Fury*, their *Effeminate senseless Billings-Gate*, their very *Nastiness* upon the *Holy Spirit* of *God* ! But I am glad to leave this subject.

VI.

1. I am come now to the Last point, and that is, to see how far the *Present Quakers* have *Censur'd* or *Forsaken* All these things, which have been *objected* and *Prov'd* against them.

Were

Were they *Convinced* of them, and onely willing to come off without the *shame* of a *Publick Retraction*; but wou'd teach *sound Doctrine* for the *Future*: And Learn some more *Decency* (tho they hate *Manners*) in Expressing of themselves; which they have come to more of *Late* than *Formerly*; and with it have, in a great Measure, Abstain'd from that *Furious Damning* of all *Christendom*, in such *Dreadful* and *Boyling Passion* as they were wont: If they cou'd be *Penitents*, without being *Confessors*, in this Case, I shou'd be glad of all the *Ease* that cou'd be given them; and to let them Recover from their *Errors* with the least *Pain*. But where so *Publick* a *Scandal* has been given to the whole *Christian World*: Especially where so many of the Generality of the *Quakers* do still (as above shewn) stick in the very Bottom of that *Sink* of *Heresies* which they have been Taught; and are like so to *stick*, while they see their *Leaders* go about to *Justify*, to *Excuse*, and *Palliate* them: In this Case, there is an absolute necessity for them *Plainly* and *Fully* to *Retract* and *Condemn* these *Heresies*: And without this, there can be no *True Repentance*, without doing all that is in their Power to Draw those out of the *Ditch*, whom they have led into it. Were their Repentance *sincere*, it wou'd Provoke not onely a *willingness*, but a great *Zeal* to do this, to *save* those *Souls* whom they have *mised*: Without which they can never save their own.

But so far have they been from doing any thing of this, that on the contrary they have, in the most *Solemn* and *Publick* manner, that is Possible for them, *Riveted* and *Confirm'd* All that they have Taught, even from the Beginning. They have a *Yearly*, *General Council*, every *Whitsun-week*, in *London*, compos'd of *Representatives* from all the *Counties* in *England*, and either *Deputies* or *Letters of Consent* from all the *Bodys* of *Quakers* in the World. And every year, this *Sovereign Authority* of the *Quaker-Church* do's Issue forth, in *Print*, an *Yearly Epistle* (as they call it) Directed to *All Quakers* throughout the World, which is their *Supream Law*, and counted *Infallible* with them. I have seen that of this Year 1696. Wherein mention is made of *Deputies* or *Letters* sent thither from *Barbadoes*, *Maryland*, *West-Jersey*, *Pensilvania*, *Burmudoes*, *Antegua*, *Holland*, *Ireland*, and *Scotland*. And since

so great a *Schism* was Risen in their *Church*, by the opposition chiefly which *G. Keith* gave to them, by Accusing them of such *Gross Heresies* as we have heard, it wou'd be Expected, That this their *General Council* shou'd give an ultimate *Decision* in this Controversy; which they have done, in Terms as full, as they cou'd, in Prudence, use, while the Contest was so Publick. But it is plain enough to be understood by all those for whom it is Intended. The *Quakers* are therein Requir'd to *Hold up the Holy Testimony of Truth, which hath made us* (say they) *a People to God, and Preserved us so unto this Day; and that in all the Parts of it; For Truth is one, and Changes not; And what it convinced us of to be Evil in the Beginning, it Reproves still.* These are the words of their *Decree*. And by this, we are as *Evil*, in their opinion, as ever we were; And the *Clergy* of the *Church of England* are still That *Abominable Tribe, Baal's Priests, Wolves, Dogs, Bears, Devils-Incarnate, &c.* But what they think of us is not so Material. But, by this, they are all as bad, who place their Faith, in the outward *Jesus*. For it is onely for this, that the *Quakers* have so Condemned us. It is for this that they say the *Devil* is in us All. As *G. Fox* said to *Chr. Wade* (*Great mystery, p. 250.*) *The Devil was in thee, thou say'st thou art saved by Christ without thee, and so hast Recorded thy self to be a Reprobate.* But we have seen enough of this before. And this which the *Quakers* call *Truth*, is not onely to be kept in the main, the great Branches of their *Doctrine*, but *In all the Parts of it!* Every Tittle of all of what we have already seen. For *Truth is one, and changes not: i. e.* The *Quakers* have not *Changed*, in any thing, from that *Truth* which they Taught at First. *Infallibility* must not give way, no, not in a *Circumstance!*

2. But I have a Question to ask, which I know the *sincerity* of the *Friends* will not Refuse to Answer. Whether among the *Quaker-Bishops* who compos'd this their Last *General Council*, there was not one *George Archer*, by Name, a great *Preacher* in or about *Wiltshire*? Who this last year, having (out of Pure Zeal to Propagate the *Truth*) gotten a Woman with Child; to cover the Scandal, perswaded an Old Man to Marry her; and himself Performing the *Priest's Office*, Preach'd, at the *E-spousals*, much in Commendation of the *Bride*. But she, not staying

staying the Formality of *nine* Months, after her Marriage, and *Teeming* sooner, the Old Man complain'd to this *Archer*, who being assur'd of the Firmness of the wench; and to Remove all suspicion of himself, Pray'd that she might not be deliver'd of her Pains, till she discover'd the true Father. Which, beyond his Expectation, she did, and put the Saddle upon the Right Horse. And the Knaves of that Countrey getting this by the end, forc'd him to shift his Quarters; And he came up to *London*; to whom the other *Quakers* gave the Right hand of Fellowship: And there he Preached, and exercis'd his Talent, with great Approbation: Till *Failing* in a *Worldly*, as well as a *Carnal* sense, he was put in Prison for *Debt*, since the last *Yearly Meeting*. Wherein whether he did not Assist, as one of the *Infallible*, the *Infallible Friends* will let us know. But, if he be not *FaiPd* in another *sense*, a *Prison* will no more cool his Courage, than it did *Christopher Atkinson's*, another *Preacher*, *Prophet* and great *Author* of the *Quakers*, who wrote *The Sword of the Lord Drawn*, to cut down *Churches*, *Kingdoms*, and *Nations*; yet Lightned his Heart with *Thomas Symonds* his *Maid in Norwich Goal*. 1655. And none of the *Infallible* cou'd find it out, till himself confess'd it. You may see that sad story at Large in *The Snake in the Grass*. Sect. vi. N. 5. &c. Yet none of these things, nor *Henry Winder's Quaker-witches*, (of whom see an account in *The Snake*, at the Close of Sect. XXI.) who were *Preachers* among the *Quakers* for 20 years together, nor 1000 other Instances can be given, does abate any thing of the *Quakers* Pretence to an *Infallible discerning Spirit*, to Judge all *Persons*, and all *things*, as well as *Magistrates*, *Kingdoms*, and *Churches*, which *G. Fox* Positively asserts, in his *Great Myst*, p. 5. 96, &c. And says, p. 89. *That they can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word.* *G. Whitehead* in his *Truth defending the Quakers*, p. 24. Answering the Objection of their taking to themselves that *Attribute of God* to know *Mens Hearts*. Says, that God had given him that *Attribute*. *I take no Attribute of God to my self (says he) but what God hath given me, by whose Gift I witness that Promise fulfill'd in me, ye shall Discern between the Righteous and the wicked, between him that serveth God, and him that serveth him not, Mal. 3. 18.* And *Edw. Burrough*

Burrough in his *Epistle* Prefixed to *G. F's Gr. Myst.* p. 7. Extends this to all and every of the Quakers. To us (says he) every one of us in Particular--- And this Light gave us to discern between Truth and Error, between every False and Right way; And it Perfectly discover'd to us the true State of ALL THINGS. And whoever wanted this Infallibility of Discerning, the Quakers counted them False-Ministers, Conjurers, Witches, Devils, &c. This was their great Charge against the Church of England and others, That because they did not Pretend to this Infallibility of Discerning, therefore they were False Churches, &c. As Fox in his *Great Mystery*, p. 94. 107, &c. And all this, In all the Parts of it, this last Yearly Meeting has Confirmed.

3. But they support this not onely in words; they take care to have their youth fully Tinctur'd with the same Leven. In their Publick Schools, it is Enjoyn'd that the Scholars shou'd Read such a Portion of that Blasphemous Journal of G. Fox's, every day. Particularly in their great School at Wansworth. The Publick ought to take some care of this, in Pity to their Poor Souls. And in Private Families, that odious Journal is daily Read, where the Holy Bible is suffer'd to Mould. And the Travels of Fox are more Read and Valu'd by the Quakers than those of St. Paul, or any of the Acts of the Apostles.

4. But to shew how their Infection does spread (if what I have said be not enough) I will give this further Demonstrative Proof, which has occur'd very lately. There is one Thomas Curtis, commonly call'd Captain Curtis (he was such in Oliver's Army) at Reading, a wealthy Man, and one of the Quakers of the most Ancient standing now among them; he has been a Preacher with them about 40 years, and so still continues: Has suffer'd and merited in their cause, as much as any. But is more open-hearted, and less Dissembling than the Rest. He freely owns the Doctrines he has Learn'd; and which he always taught since he first engag'd amongst the Quakers; and carry'd it on with Indefatigable Zeal. He erected (or was chiefly Instrumental in it) a Monthly Quaker Meeting at Kings-Heath, in Lamborne Woodlands, in Berkshire, 25 Miles from Reading, it was call'd Thom. Curtis's Meeting. And Preaching there at their Monthly Meeting upon Sunday, the 4th of this Oct. 1696. He took notice of their

their Present *Divisions* upon Account of the *New Doctrine* (as they call it) which *G. Keith* had, of Late, Broached among them. And finding that some of that *Meeting* had a favourable opinion of *G. Keith* herein, and embraced his Principles, particularly one *William Clark*, he challenged him by Name, and any 5000 of that Party, to dispute with him. Whereupon *Will. Clark* did engage him. And there Publickly before them all, *T. Curtis* asserted, *That Christ had a Prepared Body, but what is become of it, he knew not, neither* (said he) *do I care.* Being ask'd whether *Christ* had a Soul? He said, *he knew not.* Whether it was the Godhead or Manhood that suffer'd? He Answered, that he cou'd not tell whether it was the Manhood, or the Godhead that suffered. He said, *There was no Resurrection but of the Soul from the Death of Sin; and this* (said he) *I have often Preached, and do still maintain it.* He said, *That Paul got all the Resurrection while living in this World.* That he did believe his own Body shou'd be changed like unto *Christ's Glorious Body* while he was Living in this World. That he knew nothing of *Christ* but within himself. Being asked by *W. Clarke*, whether he did believe that *Christ* is in Heaven, without us, in the Entire nature of Man, of Soul and Body, the same for substance it was on Earth, Glorify'd at God's Right Hand. He Reply'd, *This is one of thy Quibbles, I will not Answer thee.* And then ask'd, *Where is God's Right Hand?* Being again Demanded by *W. C.* Whether he had whole *Christ* in him? He Answered, *I know nothing of Christ, but within my self.* He said, *That a Man might be come to the Resurrection, and have the Resurrection, and yet not Past: i. e. That the Resurrection being once come, it Remains, and so is not Past.* At which Rate, it will not be *Past* in Heaven after the *Resurrection.* But this is a Fetch of the *Quakers* to make their Denyal of the *Resurrection* appear not to be the same with that of *Hymeneus* and *Philetus*, 2 Tim. 2. 18. With which it is the very same; and *St. Paul* calls it an overthrowing of the Faith. For he did not oppose them in the State of the Blessed after the *Resurrection*, being a Remaining State, and not to *Pass away*: But in that they said the *Resurrection* was already *Past*; i. e. Inwardly obtain'd by the Faithful; and therefore no *After* or *outward Resurrection* of the Body to be expected.

5. *Thomas Ellwood*, in his *Answer*, before consider'd, p. 142, 143. Repeats these words, of *George Whitehead's Christian Quaker*, p. 353. against our Notion of the Resurrection, viz. *And their Assertion and Determination therein, is contrary to what the Apostle saith, 2 Cor. V. For we know if our Earthly House of this Tabernacle were Dissolved, we have a Building of God, an House not made with hands, Eternal in the Heavens: For we that are in this Tabernacle do Groan, being Burdened, &c.* But why wou'd he close this with his, &c. So Soon? For the very next words in the same ver. 4. wou'd have set him Right, and Determin'd the cause fully on our side, viz. *Not for that we wou'd be un-clothed, but Cloathed upon; that Mortality might be swallow'd up of Life, i. e.* Not that we wou'd be un-Clothed, or quite Divested of our Bodies; but that a New Cloathing of Immortality shou'd be given to our Bodies. The un-Cloathing is the Quaker Notion of the Resurrection; The Cloathing upon is ours. T. E. by way of excuse says, p. 143. That G. W. wrote this against that Notion, *That the Happiness of the Soul is not Perfect without the Body; and that the Soul hath a strong desire to a Re-Union to the Body.* This T. E. thought such an absurdity as that no Man wou'd own it. Which shews how very far they have wander'd from the Truth, in this Doctrine of the Resurrection. For it is not doubted among Christians, but the Soul hath a strong desire to a Re-Union with the Body: And that her Joy is not Perfect; i. e. Compleat before that time. Which makes them Cry, *How Long, O Lord, Holy and Just? And Pray, that God wou'd Hasten his Kingdom, and Come Quickly.* And the Quakers endeavouring to ridicule this, as before is shewn, is a Proof, that they have more need of being Taught than Disputed against: And instead of meddling with Controversy, shou'd be sent to Learn their Catechism. But to Return to *Thom. Curtis*.

6. The Account I have above given, and all the Particulars, I have seen under the hand of *William Clarke*, the Person Concern'd: And I am told, That a Narrative of the whole Proceedings of that Monthly Meeting, is like to be Published. In the mean time, the use I have to make of it is this, to shew that the

It is Published since
the first Edition of
this Book.

the *Quakers* do still hold these *Abominable Heresies*; and always have held them. Notwithstanding of the shuffling excuses which T. E. G. W. and W. P. would now put upon them.

If it be objected, that *Thom. Curtis* is a *Separatist* from the *Quakers* of *Grace-Church-street*, and joyned with those of *Harp-Lane*: And therefore that those of *Grace-Church-street* are not Accountable for any thing he says or does. *Ans.* 1. Those of *Harp-Lane* are Answerable, and all in Communion with them. And my present business is to shew that these *Vile Heresies* are still Taught among the *Quakers*. *Ans.* 2. These of *Harp-Lane* did not separate from those of *Grace-Church-street*, upon any Principle of Faith or Doctrine: But meerly upon a *Puntilio* of Church-Discipline, in submitting to the Jurisdiction of the *Womens Meetings*; and other Instances of G. Fox's Authority; and their now *Ruling-Elders*. But as to matters of Faith they are perfectly one: And as to all and every one of the Points which we have discussed. For which Reason, G. Keith has left *Harp-Lane*, as well as *Grace-Church-street*: And those of *Harp-Lane* are as violent opposers of him, and the *Christian Doctrine* which he teaches, as the *Quakers* of *Grace-Church-street*: Therefore, as to matters of Faith (which we are now upon) *Thomas Curtis*, and those of *Harp-Lane*, who joyn with him, are as Proper Instances, as if they had been all Pick'd out of *Grace-Church-street*. *Answer* 3. If this be not True, let *Grace-Church-street* Disown *Harp-Lane*, as not holding the same Faith with them; or for any thing else but their *Breach of Union*, for the causes before told. But there is nothing else so much as Pretended betwixt them. They differ but as the *Dominicans* and *Franciscans* in the Church of Rome, all one in the Faith, onely some disputes about their Orders.

Ans. 4. Since the first Edition of this Book, *Harp-Lane* is melted into *Grace-Church-street*; so that they are now one again: But without any *Retraction* of the above *Heresies*; wherein they were Always one.

VII.

And this Division of the *Quakers* concerning their *Church Authority*, tho it be not of so great Consequence, as the *Fundamentals of Faith* which we have debated : Yet it Involves them in as great *Absurdities* and *Contradictions* as the other.

Their Original Pretence was the *Sufficiency and Independency* of the *Light within* every *Particular Person* (as has been said) against all *Impositions* or *Restrictions* whatever, from any outward *Authority*. Which made *W. Pen*, in his *Address to Protestants*, (p. 152. 2d Edit.) Interpret that Text, *Matth. XVIII. 17. Tell it unto the Church*, to Relate onely to *Private Injuries* 'twixt Man and Man, and not at all to matters of *Faith*. This was when that Text was urg'd against the *Quakers* in General for their Defection from the *Church*. But in his Book call'd *Judas and the Jews*, which he wrote against the separate *Quakers*, there, p. 13. He brings this same Text full against them, and Argues from thence, *That if in Case of Private offences betwixt Brethren, the Church is made Absolute Judge, from whom there is no Appeal in this World; how much more, in any the least Case that concerns the Nature, Being, Faith, and Worship of the Church her self?* T. E. endeavours to solve this Contradiction, p. 218. of his *Answer* (It having been objected by G. Keith in his *Narrative*) He wou'd put it off thus, That in *Judas and the Jews* W. P. onely meant to give the Church Power to Try and Reject *Spirits*. And that in his *Address to Protestants*, he onely deny'd Power to the Church to Define and Impose upon all People, under *Temporal and Eternal Punishment, Articles of Faith, &c.* And this, he says, is no Contradiction. But W. P. in his *Judas, &c.* Makes the Church **ABSOLUTE JUDGE**, from whom there is no Appeal in this World, of matters of FAITH as well as others. And what does this differ from all those Big words which T. E. brings together to Frighten us, and Divert the Question? For an *Absolute Judge*, from whom there is no Appeal, may Define, Impose upon all People, &c. And if his Power reaches to matters of Faith (as Mr. Pen says the Power of the Church does) then if matters of Faith do Reach to Temporal and Eternal Punishment, the Power of such *Absolute Judge* must Reach to those Cases likewise. And to make the Church
such

such an *Absolute Judge*, by virtue of that Text, *Matth. XVIII.* 17. As Mr. Pen, in his *Judas*, &c. And yet to say, as he does in his *Address*, &c. That this Text gives no Power at all to the Church, in matters of Faith; but that it Relates onely to *Private Injuries*, is full as great a *Contradiction* as before T. E. meddl'd with the *Defence* of it.

But having had occasion to consider this Passage of Mr. Pen's more fully, in my *Discourse, Proving the Divine Institution of Water-Baptism*, Sect. X. Numb. V. p. 42. I will insist no further upon it in this Place. And tell the Reader the Good News, That I have done.

Octob. 26. 1696.

A D D E N D A.

Page 2. Line 15. This is in G.W's Book, call'd *Christ ascended above the Clouds*, p. 68. An. 1669. And in his *Quakers Plainness*. An. 1674. p. 24. he says, that the *Father* and the *Son* are Co-workers. Therefore, —

Ibid. G.W. in his *Quakers Plainness*, p. 23. 24. says, *That the Distinction of Father and Son, is not onely Nominal, — but Real, in the Divine Relations of Father and Son.* But G. Fox says, in his *Great Mystery*, p. 142. *That Christ is not Distinct from the Father*, and p. 293. in Answer to this Assertion, *That the Father, Son, and Holy Ghost are Three, therefore Distinct*, he opposes it, and says, *They are not Distinct.*

P. 12. Thom. Ellwood, being there call'd a *Dutiful Son*, has been Constru'd as an *Ironical* Reflection upon him; which I will not deny, so far as to Mind him of his *Un-Natural Sin*: yet so, as that a Common Reader cou'd take no Notice of it. But *Guilt* is always *Suspicious*. And since the *Quakers* put an ill Construction upon my Civility to him; and wou'd Improve it to an Objection against my self, of at least *Insinuating Slander*, against so Good a Man, and so Great a *Champion* of the *Quakers*, I must tell the whole Truth, and give my *Vouchers*: Which are, *John Raunce*, and *Leonard Key*, now both Alive, and *Preachers* among the *Quakers*. They Printed a Paper in the Year, 1693. call'd *Observations and Reflections upon a Late Paper of Thomas Ellwood's against L. K. and others*, where they Prove (and Name Persons and

and Places) That *Thomas Ellwood*, being in a Good Condition in the World, suffer'd his Aged Father to Beg his Bread. And when Dead, wou'd not be at the Expence of Carrying him to the Common Burial Place of the *Quakers*, but had him thrown in the Place where they Bury the *Beggars*. And wou'd not be Present himself, nor his other Brother and Sister: tho' they cou'd go into the old Man's Chamber, to view what Goods he had left. *J. Raunce*, and *L. Key* do vouch *Thomas Kingham*, Shooe-maker, near the Blue Gates in the Mint, London, in whose House *Thom. Ellwood's* Father did Lodge, and others, to make this Matter Un-deniable.

And moreover, they tell, That a Copy of their Paper was deliver'd to the Quarterly Meeting at *Weston* (which is within a Mile of the Place, where *T. E's* Father was Bury'd) upon the 27th of the 7th Month: and, *No satisfactory Answer being Return'd, was the Cause why it was made Publick.*

Now, if after all this, *T. E.* can yet Clear himself: and Prove these other *Quaker Preachers* to be *Lyars*. With all my Heart. Let them play their *Infallibilities* at one another, till they are weary. But let me Escape. And let any one Judge, whether I had not sufficient Ground for that small Hint given in p. 12. And whether *T. E.* and the *Quakers* had not greater Reason to have thought it proceeded from Moderation, to have said no more of it; than that it was out of Rancor, to have Touch'd it in such a Hidden Manner? But the D— owes some People a Shame. And they will not Rest, till they Bring it out.

These *Quaker Preachers* Accuse *T. E.* of other Gross Immoralities (of which I shall now say no more) yet he is their Chief Writer, in this Cause; and They are Allow'd as *Preachers* among the *Quakers*: And all *Infallible!*

It is before told, p. 78. how the *Quakers* had Judged, that *The Cursed Spirit of Satan was Entered into the Heart and Soul of W. Rogers*. And how they Damn'd his Book, call'd, *The Christian Quaker*, which, in the very Title Page, makes *G. Fox* the Chief Author of the Differences among the *Quakers*. This Book was Printed, An. 1680. And *W. Rogers* in the Year, 1685. Printed a Large Poem, which he Intitul'd, *A Second Scourge for George Whitehead, an Apostate Quaker*. And he cannot be brought to Retract or Condemn either of these. Yet notwithstanding, he is Allow'd by them (for he is Rich) into their Communion, he Frequents their Meetings; and is now very Great with them, even with *G. Whitehead* himself. And has lately Published what he calls *Moderation exciting to Reconciliation*, to bring the *Quakers* (if so they may be call'd) of *Turners-Hall*, into Union with the Rest. This is a Precious Union! The Cursed Spirit, say they, is in *W. R.* and *W. R.* says, that *G. W.* is an *Apostate*: And neither will Retract: yet in Union!

F I N I S

